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NĀGAVARMA'S
CANARESE PROSODY

EDITED WITH AN INTRODUCTION TO THE WORK AND
AN ESSAY ON CANARESE LITERATURE

BY

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A. Nāgavarma's Prosody¹⁾.



The present edition of Nāgavarma's Prosody is based on a collation of the following Manuscripts:—

- B. On paper, from Bēṭṭigeri near Gadagu, to the east of Dhāravāḍa,—a very defective recension.
- D. A lithograph from Dhāravāḍa (1865), belonging to the recension of B., but not to the same original.
- H. A copy on paper from a MS. at Hubballi near Dhāravāḍa. It forms a recension of its own. It uses the old letter ṛ (ॠ).
- K. On olē (palmyra leaf), belonging to the Rāja's library at Maisūr. Mr. Raṅgācārya, Controller of the Mahārāja's palace, has been kind enough to send us its latter part for collation. See Additions. The said part belongs to the recension of M., but seemingly not to the same original.
- L. On olē, from the Līṅgāita maṭha at Mādevapura in Kōḍagu (Coorg); a very incorrect MS., with a Commentary still more so. It apparently represents the same recension as Sb.
- M. On paper. It has been kindly lent to us by Mr. B. Mallappa, Head of the Canarese department of the Mahārāja's school, Maisūr. It forms a recension of its own, and uses the letter ṛ.
- O. One of the numerous fragments of recent date that are called Nāgavarma Chandas. It is a collection of twenty-seven verses obtained at Maḍikeri (Mereara).

With the following four MSS. on paper B. L. Rice Esq., Bēṅgaḷūr, has been kind enough to favour us:—

- Ra. It belongs to the recension of H., and has, no doubt, been copied from the same original. It bears the Jaina heading "śrīvitarāgāya namaḥ".
- Rb. This interesting Jaina MS., though called a Prosody of Nāgavarma, shows no internal evidence whatever of belonging to him. Beginning with Pratiśṭhō it gives 63 instances of 22 ḥandas²⁾, the rules in verse, which at the same time form the instances, containing praises of the twenty-four known Jaina Tirthankaras, from Rishabhasvāmi to Śrīvira. Cf. *e. g.* Ind. Ant. ii., 134 seq.
- Rc. A recension of its own. It begins, for instance, with v. 3 of B. or v. 6 of M., an invocation of Sarasvatī; its v. 2 is D.'s last verse, H.'s v. 3, and M.'s v. 30; H.'s v. 6 is not in it; etc., etc.
- Rd. A fragment of, or rather miscellaneous collections from Nāgavarma, with a few additions of its own; fifty-seven verses in all.

The following three olē MSS. have been kindly put at our disposal by Mr. Tirumalē Syāmaṇṇa, Maushi of the Wesleyan Missionaries at Maisūr:—

1) Here and at other places where a reference to the text is made, every number to which the letter p. is not specially prefixed, refers to a verse.

- Sa. An independent fragment, stating its contents as follows: Nāgavarma cāndas | kavitālakṣhaṇa | śatpadikrama | śaḍvṛttanema (our v. 230) | śatprāsabagē (bagē = riti) | śatpratyaḡa | gaṇapraṣṭāra | gaṇotpattisthāna | gaṇadevatē | gaṇaprayogaphala || .
- Sb. Its recension resembles that of M., (K., L.), but is not identical with it. The editor, from fear lest the ol's might be damaged during the very damp monsoons at Mercara, returned it to its owner before annotating all its different readings; but nothing essential, he trusts, has been overlooked.
- Sc. This the editor has used only for Nāgavarma's Genealogy. From the circumstance of its containing the genealogy it follows that it somehow belongs to the recension of M. (K., L., and Sb.)

From this list it appears that, not taking into account the fragments and MS. Rb., at least four different recensions are represented by the MSS., H., which, as will be seen, is probably the oldest; then M.; thereafter Rc.; and lastly B. The present edition is a collection of the essential portion of all the MSS., with a few additions concerning the Ragaḷes. Of the very numerous different readings, so far as they are quite unimportant, such have been adopted as are metrically right; wherever necessary, different readings are adduced. As the present edition is first of all intended for schools, some indecorous epithets of Nāgavarma's wife, to whom the instruction is given, and the superstitious first line of v. 22 have been altered. Such alterations appear in different type, as do also all editorial additions in Canarese¹⁾, and some spurious verses of recension B.; other spurious verses *e.g.* 318, 322, 326, 330, 334 and 337, are given in the letters of the text, as they have obtained a certain popularity, and others, as they are valuable. An alteration, which is not marked in print, regarding the genuine terms of Nāki, Nākiga and Pināki, and which further on will be treated of in particular, has been introduced chiefly to avoid perverse discussions at school; Piṅgaḷa or another similar word has been put instead. It is to be regretted that, through renumbering the verses of the MS. at the printing office, many of the numerical references in English have become incorrect; a list of them appears among the corrections. The Index contains all the terms of any interest.

What Dr. Weber says²⁾ with regard to Kēdāra's Vṛttaratnākara, a prosody in Sanscrit, viz. that its great popularity becomes already satisfactorily evident from the floating condition of its text, holds good also with regard to Nāgavarma's Prosody; it is in fact the only Kannaḍa Cāndas.

1) Concerning them the wording of the last line of v. 45 and that of the instance of the Sisa (270, 271) have been somewhat changed.

2) Über die Metrik der Inder, Indische

Studien, viii., p. 206.

Nāgavarma's original work did not contain six Shatpadis, but only one, viz. the Sarashatpadi, as v. 340, in which he states that he has explained the chief uses of the devāksharas or of the feet formed of syllables of the devas. This shows that he had no knowledge of the other Shatpadis, for none of these are built on the devāksharas, whereas the Sarashatpadi originally was a devākshara metre. Nāgavarma, on that account, put this his Shatpadi between the Eḷe and Akkarikē. Verses 318-338 of the text, therefore, so far as they are declared to be by Nāgavarma, are forgeries¹⁾. The same is to be said of verses 313 and 316 that are introductory to them. Here recension II., by adducing v. 316 (the only verse in which it alludes to the six Shatpadis) after its ch. 6 in an Appendix, clearly proves that they did not belong to the original text; and the indisputable text of II. (chapters 1-5), on this account, must have preceded those of the other recensions that adduce the spurious verses in the course of their texts. The whole recension of II. (chapters 1-6 and Appendix) appears to have been formed about 1300 A. D.²⁾ All that is contained in the Appendix of II., which comprises 27 miscellaneous verses (p. 130) but is not counted as a chapter, is not genuine; and II. fitly concludes its sixth or last chapter with v. 347 of the present text. In course of time a number of the said miscellaneous verses (and various others besides) were introduced into the text of other recensions, *e. g.* 14 of them that chiefly bear a superstitious character, into the first chapter of M. (p. 12, note 1; p. 130). It appears that no superstitious matter occurred in Nāgavarma's own composition, though three verses about the śubha and aśubha of the syllable-feet appear in the sixth chapter of II.³⁾; for obviously on account of their having never belonged to the established text, the first of them occurs with some alterations, as M. i., 41; and the other two are identical with M. i., 40, 44 (our v. 36)⁴⁾. So the 6th chapter of II. too, as it stands, is at least partly of a questionable character.

It is very remarkable that of the rules on Alliterations (42, 43, 50-55, 57, 59-61, 63 and 64) that are so essential to Canarese, verse 42 is found only in Sa., and v. 43 in the spurious supplement of II. and

1) It is strange that only three of the later Shatpadi instances (328, 335, 337) observe the rule (313-315) that each third line has a long syllable at its end, the others presenting at that place a short syllable that is to be looked upon as long; in these and in these alone the rule about the end of a Hemistich (27) seems to have been put into practice. 2) This was about the time when the later Shatpadis came into general use. 3) They are followed

by two other verses (our 286=M. i., 76, and our 230=M. i., 69) that cannot be genuine; and then comes v. 347. 4) Regarding the state of M.'s first chapter further compare *e. g.* p. 24, note 3.

in B., M., Re., whereas the other rules are only in the recensions of B. and Re.; from which circumstance it follows first that Re. is comparatively late, and secondly that Nāgavarma did not include the subject of alliterations in his prosody, although he always made use of the simple, here and there of the co-ordinate ones (cf. p. 21, note 2). It is worthy of notice that the Lalitapada (v. 183) which presents the final alliteration, is repeated in the supplement of H. (v. 11), and there bears the heading "Caudanalakṣhaṇa" (Ra. Caudalakṣhaṇa), as if it were a Catuṣpada (cau=catuṣ).

The recension of B. and that of the fragment Sa. are most probably not yet one hundred years old as there occurs in it a quotation from the Canarese Jaimini Bhārata (p. 125, note 1) which work belongs to about A. D. 1760. They have apparently used the Kavijihvābandhana (on poetical composition, etc.)¹⁾, Re.²⁾ and M.³⁾

The verses (37, 38) on the Refrain (B., Sa.) and the Verse-lines (B., M.) are certainly spurious⁴⁾. The genuineness of a few other verses

1) See 34. p. 12. 42. p. 16. 65.

2) See 50-57. 59-61. 63. 64.

3) See *e. g.*

vs. 16-21. Vs. 286 and 316 the Kavijihvābandhana seems to have taken from one of the recensions. A remarkable instance with regard to the carefulness bestowed on recension H. is evinced by v. 29 being repeated in its supplement with a slight difference at its beginning, viz. ನಿಯುತಂ instead of ನಿಯುತಂ; ನಿಯುತಂ is the reading of M. (i., 63). The insignificant scholarship displayed in the recension of B. appears, for instance, from its verses regarding the formation of the Kanda. Everybody who takes the trouble of scanning Canarese Kanda verses, will find that the 6th foot of each Hemistich is to be either an Amphibrachys (— —) or a Procelusmatiens (— — —). But the said recension whilst in no less than three verses (283, 287 and another not contained in the text) allowing the use of the Amphibrachys for the 6th place, does not even allude to the essential rule that a Procelusmatiens may be its substitute. It is true, even Nāgavarma himself seems to have omitted to introduce this special rule, as v. 288 which contains it, cannot be genuine; for it occurs in the supplement of H., from which it has been transferred to the first chapter of M. (and Sb.; see p. 24, note 2, and corrections), and at the same time contains a form of the Na gaṇa that is foreign to Nāgavarma, and is probably a Tēluṅga Indra (=N) gaṇa. Under the impression that Nāgavarma could not have overlooked the rule regarding the Procelusmatiens, the editor has tried, as No. 258 shows, to find it in v. 283, translating its conclusion as follows: "śaṣipura (— — —, i. e. makharipu), not being at 6 (vishayādrī, i. e. if śaṣipura does not occur at 6), let purārī (— —) be (there)." Against this translation (adri=meru), however, three objections must be raised, viz.: 1) that śaṣipura (śandrapura) is an obscure word scarcely fit for expressing a name of Śiva; 2) that Nāgavarma would have avoided the license of later writers to use the mutilated form of the Nominative (śaṣipura instead of śaṣipuram); and 3) that śaṣipuravishayādrī has a different meaning in v. 287, though there some MSS. read śaṣipurabāṇādrī. The reading of the verse ought to have been somewhat different (and it may have been so) to allow the editor's exposition. So the translation of the sentence as it stands is: "at śaṣi, pura, vishaya and adri (i. e. the odd places) not being (i. e. let it not be! But at the even places) let purārī be!" 4) Nāgavarma never uses śaraṇa; verses 318-320, 324, 327, 331, 335, wherein the word occurs, do not belong to the original.

becomes slightly questionable on account of some grammatical irregularities¹⁾. A peculiarity is that the Ragaḷes (254 seq.) appear to be misplaced in the work; for, being not bound (at least for several centuries) to only five Mora-feet, they, as regards their form, ought to have followed the Aryēs; their feet fall under the rules of the later Canarese Shaṭpadis. As to the Ragaḷes only v. 254 is original, and it says very little, the words "included within certain feet" in No. 243 being an editorial addition; after it in M. there is the dry remark: "one has to look for them" (in other works?). Concerning both the Ragaḷes and the later Shaṭpadis the authors of the rules have neglected to point out the number of feet as well as their different forms; and again none of them has called attention to the circumstance that no true Canarese foot is to begin with an Iambus. The editor, therefore, has supplied the necessary remarks in this respect.

According to verse 22 Nāgavarma took Piṅgala (Piṅgala) as his guide in composing his work, calling it Chandombuddhi (23). This statement by itself leaves it somewhat doubtful whether he meant only the Samskr̥ita Piṅgala, or also the so-called Prākṛita Piṅgala; but he more than probably, to some extent, meant both. It will prove advisable first to show his general plan as stated in his own words. He says there are "three and a half languages (bhāṣā), viz. Samskr̥ita, Prākṛita, Apabhram̐ṣa, and Paiśācika," (probably calling the last one "half a language" as being spoken only by barbarous tribes); "the bhāṣājātis," he proceeds, "that are born of them, are those of all the 56 countries²⁾, e.g. (the countries called) Draviḍa (*i.e.* Tamiḷa)³⁾, Andhra, and Karṇāṭaka. There (*i.e.* in them, the 56 jāti languages) are the three kinds of Vṛttas, called sama, ardhasama and vishama; there (*i.e.* in them) are the 26 Chandas', called Uktē, etc." If we follow II., the oldest of our recensions, Nāgavarma goes on to say (p 23, note 2; v. 68): "Apart from them (the twenty-six Chandas' and their Vṛttas) are the Jātis (also common to all the countries), to which e.g. the Mālāvṛttas, Daṇḍaka⁴⁾, Ragaḷē, and mātṛāgaṇaniyama Skandhaka (Kanda) belong⁵⁾. Apart from

1) For instance, in v. 164 occurs ॐॐॐॐ instead of ॐॐॐॐ ; in v. 203 ॐॐॐॐ is scanned — — — — instead of — — — — , see p. 96 $\text{ॐॐॐॐ} = \text{— — — —}$; v. 227 has ॐॐॐॐ instead of ॐॐॐॐ .

2) Shaṭpañcāśat sarva viśaya; for shaṭpañcāśat, in later works, generally cāpanna is substituted.

3) Draviḍa (Drāviḍa), in South India, only means Tamiḷ; and all other meanings given by Northern writers and their followers to the word are highly perplexing to a Southerner.

4) These two classes are samavṛttas.

5) Ragaḷē (Raghaṭe) occurs in Tēḷugu as Ragaḍa; a Tēḷugu Daṇḍaka seems to belong to the Mora metres; the Kanda bears the same appellation in that language.

them (the *Chandas*' and *Vṛittas*? or the general *Jātis*?) again are all those which are born of the languages of *Karṇāṭaka*, *Andhra*, *Drāviḍa*, *Varāṭa*, *Lāṭa*, *Mālava*, *Gauḷa*, *Gurjara*, *Kālīṅga*, *Aṅga*, *Vaṅga*, *Keraḷa*, *Bāhlika*, *Magadha*, *Ceri*, *Vācāla*, *Pañcāla*, *Veṅgi* (different from *Andhra*!), *Tāḷava* (*Tauḷava*?) and other countries; and they form the (particular) *Jātis* of the languages of all the countries (*sarvavishayabhāshajāti*), and (for *Karṇāṭaka*) are the following: *Madanavati*, *Akkara*, *Caupadi*, *Gitikē*, *Elē*, *Tivadi*, *Utsāha*, *Shaṭpadi* (*i.e.* *Sarashaṭpadi*), *Ak-karikē*, and *Chandovatamsa*.¹⁾ After this the author states (v. 69, 70): "For each kind (*jāti*)²⁾, in a two-fold way, from *Uktē* to *Utkṛiti*, I will give (thee) instruction. In the two languages thus mentioned³⁾ (by me) I will hence let thee know concerning (what is common to) the languages etc. of all the countries (*sarvavishayabhāshādi*)." Further, after the *Raḡalēs*, in verse 281 he says: "Thus, in this order, in all ways, I have informed thee concerning (what is common to) the languages etc. of all the countries; henceforth learn (also) the mode (*anda*) of the *Kanda*!" Then, after the *Kanda* and the other (*Sanscrit*) *Mora-feet* metres, he begins with the prose-heading: "I will (now) state the (particular) *Jāti* of the *Karṇāṭaka* country"; and proceeds in verse 296: "I have let (thee) know in full (what is common to) the languages etc. of all the countries; I will (now) relate the mode (*anda*) of the *Karṇāṭaka* language."

The above statement appears to say that in the *Samskrīta*, *Prākṛita*, *Apabhraṃśa* and *Paśācīka* as well as in all the 56 *Jāti* languages (*i.e.* daughter-languages) there occur the three chief kinds of *Vṛittas*; and, as a different class, the *Mālāvṛittas*, the *Daṇḍaka* (*Vṛittas*), the (*mātrāgaṇa*) *Raḡalēs* and the *mātrāgaṇa* *Kanda*, which are *Jātis* (that are based on the prosody of the mother-languages, and occur also in all the languages). Different from these two classes are the (particular) *Jātis* that have (independently) arisen in the languages of all the countries (and may to some extent occur in them).

So the division of all metres into the two classes: *Vṛitta* and *Jāti*,

1) An *Ela* metre, according to C. P. Brown's Dictionary a carol or catch, is also in *Tēluḡu*; *Tēluḡu* possesses also *Akkara* and *Utsāha*. 2) Here *Jāti* as in *bhāshajāti*, must denote "kind", and be the same as "anda".

3) The "two-fold way" and the "two languages" seem to be identical; *Samskrīta* for the classical language, and *Prākṛita* (in a general sense of the word) for all the languages, which, according to former Hindu notions, have arisen from *Samskrīta*. *Nāgavarma* appears to say that verses 72-295 of the text (so far as they are his) belong partly to the *Samskrīta* *Piṅgala*, partly to the so-called *Prākṛita* *Piṅgala*.

that appears in Halāyudha and which had existed even for some time before him, occurs in Nāgavarma; although it is not exactly based on the difference between metres that are formed of syllable-feet and metres that are formed of Moras and Mora-feet (as is the case with Halāyudha, etc.¹⁾, for also the Malāvṛittas and Daṇḍaka vṛittas are counted with the Jātis. In the secondary prose-paragraph of the text under No 55 (that with slight differences occurs in MSS. B., D., and Re.) the term "jāti" can only denote "kind" in a general sense².

Comparing the present text of Nāgavarma's work (including the 8 metres peculiar to Rb.: 144, 145, 146, 162, 169, 187, 192, 197) with the Samskrīta Chandas of Piṅgala as it lies before us in the 8th volume of Dr. Weber's excellent "Indische Studien," it appears that Nāgavarma's introductory verses 24, 26, 27 and 34 occur, with some modifications, in the first chapter of Piṅgala; instead of the six or seven cases in which according to P. a syllable may be long, N. with certain later writers (*e.g.* Kedarabhaṭṭa, W. 215), takes only five such cases for granted. P.'s general arrangement (with which that of Kedarabhaṭṭa agrees) has been quite inverted by N., P. beginning the profane metres (laukika chandas) with the Gaṇačhandas, and N. with the Aksharačhandas; N. therefore brings in the Caesura (v. 39) just before the Aksharačhandas, as vs. 40-66 do not belong to the original recension. Further, P. introduces only 21 species of Samavṛittas, but N. 26. P. adduces for his species from gāyatrī to utkrīti only 87 instances; N. for the very same no less than 136, and including the instances for Ukte-Supratishṭhē, altogether as many as 156.

The following table showing the numerical difference regarding the Samavṛittas of P. and N. may be acceptable³:—

Species.	Number of instances that occur		
	in P.	in N.	in both P. and N.
gāyatrī	1	8	1 (96)
ushnīh	1	11	none
anushṭubh	3	6	3 (111, 112, 113)
brīhatī	3	9	2 (118, 122)
pañkti	6	6	4 (126, 127, 128, 131)
trishṭubh	12	15	8 (132, 133, 135, 136, 138-140, 142)
jagatī	19	16	11 (147-152, 158-162)

1) Cf. ps. 22, 23; Weber ps. 288, 289. 2) After Tālavṛitta D. has still a Diudema vṛitta, called Dīṇḍima vṛ. by Re., and Mattebha (?) by B. 3) The garva, harivara (p. 26), ratānta (p. 27) of H., and the māṅgalikē (p. 48) of Rb. are not included.

Species.	Number of instances that occur		
	in P.	in N.	in both P. and N.
atijagati	6	8	3 (163, 169, 170)
śakvari	6	5	3 (171, 172, 174)
atiśakvari	4	6	2 (177, 178)
aṣṭi	3	5	none
atyasṭi	7	7	5 (188-191, 193)
dṛṣṭi	3	4	2 (194, 195)
atidṛṣṭi	2	4	2 (199, 200)
kṛṣṭi	2	4	none
prakṛṣṭi	2	4	2 (206, 207)
ākṛṣṭi	1	4	1 (211)
vikṛṣṭi	2	3	1 (215)
sankṛṣṭi	1	4	1 (218)
abhikṛṣṭi	1	3	1 (221)
utkṛṣṭi	2	4	2 (224, 225)
	87	136	54

Thus N.'s present edition has only 54 Samavṛttas in common with P. Of these 10 bear totally different names in P.'s work¹⁾; the names of 7 again differ to some extent²⁾. A whole class of Samavṛttas, the Mālāvṛttas, do not occur in P.³⁾

Thirty-one of the Samavṛttas that are peculiar to P., are the following:—

1. Kumāralalitā,	— — — — — — — — —
2. Hamsaruta,	— — — — — — — — —
3. Mayūrasāriṇī,	— — — — — — — — — — — —
4. Upasthitā,	— — — — — — — — — — — —
5. Ekarūpa,	— — — — — — — — — — — —
6. Vātorṇī,	— — — — — — — — — — — —
7. Vṛintā,	— — — — — — — — — — — —
8. Syenī,	— — — — — — — — — — — —
9. Cācālākṣhikā,	— — — — — — — — — — — —
10. Tata,	— — — — — — — — — — — —
11. Kāntotṭhā,	— — — — — — — — — — — —
12. Navamālinī,	— — — — — — — — — — — —
13. Varatanu,	— — — — — — — — — — — —
14. Jaladharamālā,	— — — — — — — — — — — —
15. Gaurī,	— — — — — — — — — — — —
16. Lalāṇā,	— — — — — — — — — — — —

1) I state the verses, adding P.'s names: 127, rukmavati; 131, buddhavarāj; 142, kuṇḍa-ladantī; 169, kanakaprabhā; 174, varasundarī; 193, avitatha (kokilaka); 194, vibudhapriyā; 195, kusumitalatāvellitā; 199, vismitā; 206, dṛṣṭa-rī (śaśvadanā). 2) 113, 147, 158, 160, 191, 211, 225. 3) The term of mālāvṛtta does not occur in the St. Petersburg Lexicon.

17. Praharshaṇi,	— — — ॐ ॐ ॐ ॐ — ॐ — ॐ — — .
18. Gauri,	ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ — — .
19. Kuṭilagatī,	ॐ ॐ ॐ ॐ ॐ ॐ — — ॐ — — ॐ — .
20. Asambādhā,	— — — — — ॐ ॐ ॐ ॐ ॐ ॐ — — — .
21. Aparājitā,	ॐ ॐ ॐ ॐ ॐ ॐ — ॐ — ॐ ॐ — ॐ — .
22. Kuṭila,	— — — — ॐ ॐ ॐ ॐ ॐ ॐ — — — — .
23. Rishabhagajavilasita,	— ॐ ॐ — ॐ — ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ — .
24. Śailaśikhā,	— ॐ ॐ — — — ॐ ॐ ॐ — ॐ ॐ — ॐ ॐ — .
25. Varayuvati,	— ॐ ॐ — ॐ — — — — ॐ ॐ ॐ ॐ ॐ ॐ — .
26. Vamśapatrapatita,	— ॐ ॐ — ॐ — ॐ ॐ ॐ — ॐ ॐ ॐ ॐ ॐ ॐ — .
27. Atiśayinī,	ॐ ॐ — ॐ ॐ — ॐ ॐ — — ॐ ॐ ॐ ॐ — — — .
28. Vanamālā,	ॐ ॐ ॐ ॐ ॐ ॐ — ॐ — — ॐ — — ॐ — — ॐ — .
29. Suvaṇḍanā,	— — — — ॐ — — ॐ ॐ ॐ ॐ ॐ ॐ — — — ॐ ॐ ॐ — .
30. Vṛitta,	— ॐ — ॐ ॐ — — ॐ — ॐ ॐ ॐ — ॐ — ॐ ॐ ॐ ॐ — .
31. Asvalalita,	ॐ ॐ ॐ ॐ ॐ — — ॐ ॐ ॐ ॐ — — ॐ ॐ ॐ ॐ ॐ ॐ — ॐ ॐ — .

Regarding the Pauses (yati) in N. it will be readily observed that those of vs. 126, 131-133, 136, 139, 147, 149-151, 158, 159, 206 and 211 do not agree with those pointed out for them by P. Several times the recensions of N. differ from each other with regard to the place of the Caesura (vs. 132-134, 153, 164, 171, 174, 175, 178, 179, 189, 198, 202, 214). Besides yati, N. has usir (breath), virati, virāma, viśrama, viśramaṇa, viśrānta, viśrāma. Where the Caesura is not indicated by him, he, like P., appears to mean that it is at the end of the line. (In Rb. I have met no reference to Caesura).

Dr. Weber's above-mentioned volume enables us also to compare the Samavṛittas of the present text with those contained in the Sanscrit Prosody, called Vṛittaratnākara, by Kedarabhaṭṭa who lived before the 13th century, but after Halāyudha, who, as it appears, wrote his commentary on Piṅgala, the Mṛitasanjivini, towards the end of the 10th century (W. 184, 193, 206, 417). Sixteen Vṛittas that do not occur in P., but in Nāgavarma, and the Vṛittaratnākara though partly bearing different names, are the following:—

- | | |
|--|---|
| 1. Viçitra (95, also in H.), Kedarā's Somarājī | 10. Śrī (146, only in Rb.) |
| 2. Kumuda (97, also in H.), K.'s Ramaṇī | 11. Nīrnpama (153, not in H., but M.), K.'s Priyamvadā |
| 3. Mukula (98, also in H.) | 12. Lalitapada (155, also in H.), K.'s Abhinavatāmarasa |
| 4. Madhumati (Sulabha in M., 108; not in H., but M. and Rb.) | 13. Candrikā (156, not in H., but M.), K.'s Candravartman |
| 5. Bhadrakā (120, also in H.), K.'s Bhadrīkā | 14. Sukesara (Suraṅgakesara, 181, also in H.) |
| 6. Maṇiraṅga (130, also in H.), K.'s Maṇirāga | 15. Jagadvandita (184, also in H.), K.'s Khagati |
| 7. Candrikā (137, also in H.), K.'s Bhadrīkā | 16. Pañcācāmara (187, only in Rb.) |
| 8. Mānikya (141, not in H., but M.), K.'s Caikarūpa | |
| 9. Sumukhī (144, only in Rb.) | |

From this list it seems to become certain that there is a very close connection between the *Vṛttaratnākara* and the recension Rb.: see Nos. 4, 9, 10, 16; cf. verse 169; but three of its instances (145, 192, 197) are neither in *Piṅgala* nor *Kedāra*. M. has four forms of its own, Nos. 4, 8, 11, 13, that are in K.; but the names do not agree at all, except in some measure in No. 13; but cf. p. 54, No. 181. Recension H., in company with the others, shows nine forms of K., Nos. 1, 2, 3, 5, 6, 7, 12, 14, 15; but only four of them (3, 5, 6, 14) bear the same appellations.

About further differences in names and form it is to be remarked that there occurs a *Hamsamālā* (110) for *Ushṇikā* also in K., but its form is somewhat at variance (— — — | — — — | —; *Mandānila* (127) is *Piṅgala*'s *Rukmavati*, K.'s *Campakamālā*; *Sāndrapada* (only in M., 142) is P.'s *Kuṣṭhmaladantī*, K.'s *Sāndrapada*, etc.; the *Drutapada* (154) has a somewhat different shape with K. (— — — | — — — | — — — | — — —); *Mañjubhāṣiṇī* (*-bhūṣiṇī*, 169) is P.'s *Kanakaprabhā*, K.'s *Mañjubhāṣiṇī*; *Vanamayūra* (174) is P.'s *Varasundarī*, K.'s *Induvadanā*; *Kanakābhāṇīya* (193) or *Narkuṭaka* (only in M., No. 181) is P.'s *Avitatha* or *Kokilaka*, K.'s *Narkuṭaka*; and *Meghavisphūrjita* (199) is P.'s *Vismitā*, K.'s *Meghavisphūrjita*. How are such differences to be accounted for, side by side with the coincidences? Two remarkable circumstances, in this respect, are still to be taken notice of; the first is that K.'s *Campakamālā* is N.'s *Mandānila* (127), whereas in Canarese the so common *Campakamālā* (206, 230) is called by P. the *Dhṛitaśrī* (by others *Pañcākāvaḥī*, etc.), and is not in K.; the second is that another *Vṛtta* celebrated in Canarese, the *Mahāśragdharā* (210, 230)¹, is neither in P., nor in K. (although it is in recension Rb.). The Southerners seem to have worked with some independence.

The *Drutapada* of *Nāgavarma* (154) which, as has been remarked, is somewhat different from that of *Kedāra*, is identical with the *Drutapada* of *Varāhamihira* (who lived from 505-587 A.D.²); and further, N.'s *Lalitapada* (155) which is called *Abhinavatāmarasa* with K., bears the same name in *Varāhamihira*'s *Bṛhatsaṃhitā*. But then N.'s *Candrikā* (137) which is K.'s *Bhadrikā*, is called *Prasabha* by *Varāhamihira*.

¹ There is no *Mahāśragdharā* in the St. Petersburg Sanscrit Lexicon. The *Mahāśragdharā* has been employed in the Canarese *Āndraprabha*, c. g. vi., 66, a Jaina composition of 1189 A. D.; and it is not an invention of *Nāgavarma*, as he c. g. in his *Kāvyaśloka* (v., 84) cites a verse composed in it. The beginning of that verse is cited also in *Saddamañidarapaṇa* (Mangalore edition) p. 377 (— — — — — etc.). Also the *Abhinava Pampa Rāmāyana* has the *Mahāśragdharā*. ² J. R. A. S., N. S., ii., 1, p. 407.

Continuing the comparison between the Samskr̥ita Piṅgala and Nāgavarma, it is found that of the Ardhāsama vṛttas in P. none occurs in N., and that of the Viśhama vṛttas in N. the Tripadonnati is not in P.

P.'s work is composed in short prose-sentences, the bulk of that of N. in verse. Where N. teaches the formation of a metre, he gives the verse the form of the metre in question. This peculiarity occurs also in the Vṛttaratnākara (W. 207), in the commentary on Varāhamihira's *Bṛhatsaṃhitā* by Bhaṭṭotpala who belongs to the 10th century¹⁾, and in the *Srutabodha* by a Kālidāsa²⁾. N. employs, as has been stated above, various Alliterations, a circumstance that perhaps may be significant regarding his age, as the use of Alliterations has been considered to be a characteristic of later (Sanskrit) works³⁾; all the Canarese works which N. quotes in one of his treatises, the *Kāvyaśālokana*, however, show at least the simple Alliterations; and the culture of Alliterations first for distinctly marking out the verse-lines and then also for giving pleasure to the ear, originally may have taken place in a conspicuous manner in the South. Of the licence of writers on Prosody later than Piṅgala, *e. g.* of Prākṛita Piṅgala, Kedārabhaṭṭa, and Dāmodara (the source of whose work, called *Vāṇibhūṣaṇa*, is the Prākṛita Piṅgala, and a certain copy in MS. of whose work dates either from 1633 or 1555 A. D.)⁴⁾, in allowing a short consonant to remain short before a double consonant the second part of which is a Repha (W. 224 seq.), nothing is found in Nāgavarma's original⁵⁾.

Nāgavarma, like Piṅgala, uses the syllables ma, ya, ra, sa, ta, ja, bha, na for the eight syllable-feet; but he goes further, giving each syllable-foot a peculiar name. In the present text the Molossus (— — —) is the earth (urvi, kṣhoṇi, kṣhme, dharāṇi, dharē, dhātri, bhū, bhūmi); the Bacchicus (— — —) water (ambu, kuṣa, jala, toya, payas, salila); the Amphimacrus (— — —) fire (agni, anala, kṛiṣānu, jātaveda, jātavedas,

1) St. Petersburg Lexicon; J. R. A. S., N. S., ii., 1, 410. Weber 203, 205, 207. 2) Weber 166, 216; Colebrooke, p. 392. 3) Weber 201, 391. 4) The St. Petersburg Lexicon, s. v. Rāghavadeva, states that Rāghavadeva was the father of Dāmodara and the grandfather of Śārṅgadharma. Is this Dāmodara the author of the *Vāṇibhūṣaṇa*? Śārṅgadharma lived 1363 A. D.; Ind. Ant. i., 250, note. 5) The licence is met also in Telugu; see the instances in Mr. Brown's grammar. The rules regarding Canarese -ithilas, *i. e.* fleeting consonants, the observation of which appears in N.'s verses, are of a quite different character; see *Sābdamaṇidarpana*, rule 36 seq. This grammar, however, in rules 59, 60, acknowledges that in prosody some make use of the mentioned objectionable licence regarding the Repha; and with Canarese writers of the latest period it is not uncommon; in the period just preceding it the Repha was very often elided, *e. g.* prabhu became pabu; praudha, pauda. A curious word is pavāḍa with the Līṅgātas (also in Telugu), denoting a wonderful act done by a Jāṅgama to convince others of the truth of his tenets; it probably is pravṛd (pravṛj).

jvalana, jvālē, teja, pādapāšana, pāvaka, marudishṭa, māruteshṭa, vahni, vaiśvānara, śikhī, hutavaha, hutāšana); the *Anapaestus* (—) wind (anila, pavana, pavamāna, marut, maruta, māruta, vāta, vāyu, śvasana, samirāṇa); the *Antibacchicus* (—) the sky (ambara, ākāśa, gagana, viyat, vyoma); the *Amphibrachys* (—) the sun (ambujamitra, arka, āditya, ina, kumudāri, kharakara, dinapa, dinādhīpa, divākara, bhānu, bhāskara, ravi, saroruhamitra, sūrya); the *Dactylus* (—) the moon (abhāri, indu, kokanadavairi, candra, vārijaripu, vidhu, śaśi, śitakara, sarojaripu, soma, himakṛit); and the *Tribrachys* (—) heaven, a deity and Indra (aditijapura, animisha, amara, indra, indranilaya, indrapura, kuliśa, kuliśadhara, tridaśa, diva, divija, divijapura, deva, devādhīpapura, nagahara, nāka, pura, śatamakha, sura, surapa, surapura, svarga). Regarding the term of *Gaṇa* that in the *Sanskṛita* *Piṅgala* is restricted to the five Mora-feet, it is to be said that Nāgavarma, with *Halāyudha* (W. 335, 414, 415), uses it also for the syllable-feet; and, with the *Prākṛita* *Piṅgala* (W. 291), also for all possible Mora-feet.

Besides N., like P., denotes long syllables by the syllable ga, or by the terms gurun, cetojāta, dirgha, the Canarese bippu, vakra, and the Canarese kōṅku; and short syllables by the syllable la, or by the terms laghu and the Canarese say (sayka, sayta, saytu, saypa).¹⁾ But he calls long syllables also by the names of Rudra (aṅgajanmāntaka, indudhara, iśa, iśāna, iśvara, kapardi, kāmāpradhvamsi, kāmahara, kāmāntaka, candraadhara, triyambaka, deva, nīlakaṇṭha, puramathana, bhava, bhūtagaṇeśa, madanahara, mārāhara, rudra, śarva, someśvara, hara, himāṃśusekhara); and short ones by the names of Viṣṇu (daityāri, murāntaka, vaikunṭha, hari).

N. using a crooked perpendicular line (kōṅku gērē, vakra) as the sign for a long syllable, and a straight perpendicular line (saytu gērē) as that for a short one, is a circumstance previously met with in the *Prākṛita* *Piṅgala* and *Vṛittaratnākara* (W. 215, 427).

N. agrees with P. in employing certain words to express numerical values; but a list of those used in our text (not excluding the spurious verses) will show a considerable difference²⁾:—

1) Nija (=short) in vs. 42, 43 is spurious.

2) It will not be without interest to compare the list of Nijaguna yogi's *Vivekaśintāmaṇi*, under the heading of *ganitasajñā*: 1. rūpa (P.), bhūmi, candra. 2. yugma, yugala, yuga, bāhu, pāda, paksha, nayana. 3. haranayana, agni, pura, vararatna. 4. kashāya, veda (P.), varṇa, ā-rama, samudra (P.). 5. haravaktra, vrata, indriya (P.), bāpa, vishaya, pāṇḍava, bhūta (P.). 6. pītu (P.), rasa (P.), skandha, mukha, vedāṅga, karma, varṇa, darśana, artha. 7. muni, giri, rājyāṅga, turaga, dhātu, sabhāṅga, svara (P.), sāgara. 8. vasu (P.), diggaja, mada, karma. 9. randhra, nidhi, rasa, graha, ratha, bhakti. 0. bindu, ānya, nāsti, ansvāra, gagana, pūrṇa. Herewith concludes the list

1.	2.	4.	5.	6.
khaçara	kara	ambudhi (P.'s samudra)	kāmabāṇa	ṛitu (P.)
garuḍa		ambunidhi	kāmāstra	kara
pannagarāja	3.	jalanidhi	bāṇa	khara
bhujaga	pura	yuga	bhūta (P.)	rasa (P.)
mṛigadhara	vahni	vārdhi	vishaya	
śaśi	śikhibraja	śaradhi		
sura				
7.		8.		9.
agendra	muni (P.'s ṛishi)	śśāgaja	diś ¹⁾	nidhi
adri	yati(?)	kari	diśākari	rundhra
kulagiri	śaila	gaja	diśāgaja	0.
giri	hayatati	gajavraja	diśē	ambara
turagavrāta	hayanikara	gajavrāta	nāga	
dineśahaya	hayavrāta	danti	madagaja	11.
naga		dikkari	vasu (P.)	rudra (P.)
		digdanti	hari	hara ²⁾
12.		14.		16.
arka (P.'s āditya)	padminimitra	manu		dharapīṣvara
dinakara	bhānu			mahīṣvara
dinanātha	bhāskara	15.		rāja
dinapa	mārtanḍa			
dineśa	ravi	paksha		20.
divasakara	vidyādharma			rāvapaṅkara
divasādhipa				

Nāgavarma has the old significations for a verse-quarter: pada, pāda (with Piṅgala: pāda, iv., 10), in Canarese adi. Carāṇa and aṅghri, that are used by Kedāra to denote the same (W. 328), occur only in spurious verses. A Mora is called mātṛē by N.³⁾; the name "kalē" used by Kedāra (W. 309), is not used by him.

It has been stated above as a peculiarity of N. that he gives names to the eight syllable-feet (akṣharagaṇa); again differing from P. he calls the five Mora-feet (mātrāgaṇa): giriśam, dhūrjaṭi, śarvam, purāri, makharipu¹⁾, these forms of Siva's names expressing at the same time the forms of the feet. (The foot na=0000, in v. 288, is not genuine).

1) In Piṅgala it denotes 10.

2) Bhaṭṭotpāta has also Madanahara, W. 205.

3) The mentioning of mātṛē in the spurious verse 53 (Re., B.) is inopportune. 4) Purāri does not occur in Halāyudha's Abhidhānatnamālā, which Nāgavarma used for composing a Nighaṇṭu; but it occurs in the Trikāṇḍaśeṣa, a supplement to the Amarakośa, by Puruṣhotama; makharipu is not with Halāyudha, and does not occur in the St. Petersburg Lexicon.

Such are the comparisons that chiefly suggest themselves with regard to the *Sanskṛita* Piṅgala and Nāgavarma. It would be interesting to minutely compare also the so-called *Prākṛita* Piṅgala, as some of the peculiarities of N. may possibly be found in it; but the editor is unable to adduce more than a few points. Dr. Weber¹⁾ says that the *Prākṛita* Piṅgala is a much later work than the *Sanskṛita* P., and that its sūtras are composed in verse, and contain a great number of new *termini technici*. In it, as in Nāgavarma, the term "gaṇa" has a more general meaning; the Amphibrachys (— —) is called ja and payodhara, a term that however is not in N.; and the āryāgiti bears the name of skandhaka, a circumstance that is met with also in N., his Kanda (a tadbhava of skandhaka) being the āryāgiti²⁾. Mr. Colebrooke, in his article on Sanscrit and Pracrit Poetry (p. 412 seq.), remarks that besides the Jāti metres that are noticed in treatises on Sanscrit prosody, other kinds belonging to the class of metres regulated by quantity are specified by writers on Pracrit prosody. As instances of such metres he mentions the Dohā, Gāhā (gāthā), Mahārāshṭra, Rola, Shaṭpadika, and others; but though as to names the Duvayi (295)³⁾, Gādē (253) and Shaṭpadi of the present text may be compared, none of them appears to coincide as to form with any instances in Nāgavarma.

Nāgavarma knows only one kind of true Canarese metres: the devākshara-feet metres⁴⁾, as he classes the Raghaṭe (Ragaḷē) with the Jātis that are common to all the countries. He adduces two Samavṛittas (308, 309) among them, but theoretically their feet belong to the Canarese Mora-class. The Ragaḷēs (a sort of Dvipada) are built on exactly the same principle as the later Shaṭpadis (318 seq.), that

1) Ps. 202, 203, 291, 295, 304. 2) As the skandhaka (or skandha, for the Canarese tadbhava is kanda) that is very common with Nāgavarma, is borrowed from the *Prākṛita* Piṅgala (W. 295) and was known to Varāhamihira (505-587 A. D., W. 294, 301), the beginning of the composition of the *Prākṛita* Piṅgala may have taken place in the 5th century. It is necessary to note this with regard to the Canarese works preceding Nāgavarma's, as also in them the kanda is frequently used, as one learns from the quotations in N. About the use of the āryā-metre at a certain period (with Aryabhaṭṭa, who was born 476 A. D., Varāhamihira, etc.) see W. 209. 3) Regarding the Duvayi's scheme as represented by verse 295, it has been omitted to adduce it in the text; it is as follows: — — — — — * — — — — — | — — | — — | — — | — — | — — || — — — — — * — — — — — | — — | — — | — — | — — | — —. It would appear as if the foot preceding the long syllable in the end, were to be the purāri, a circumstance that would affect also the form of the scheme under v. 293. 4) This name is founded on v. 340 where N. says he has told the employment of the devāksharas.

nowadays are the commonest metres, but were unknown to N.; they contain a certain number of Moras, from three to five, in a certain number of feet that bear no particular name and may vary in form. The devā-kshara-feet metres (296 seq.), however, are based on feet that, like the Samskr̥ita Mora-feet with N., have names which show the forms of the feet to be used, and form three classes. Regarding the employment of these feet to some degree a striking uncertainty exists, as the number of Moras, whether for the verse-lines or the whole verses, is not mentioned (cf. p. 97, note¹). To throw some light on the state of lexicography in South India at Nāgavarma's time²) the three classes with their respective name-feet are quoted alphabetically—

I. Class: aja, jalasambhava, padmabhava, bisaruhajanma, bisarubodbhava, brahma, vanajasambhava, sarasijabhava.

II. Class: adhokshaja, upendra, jaṭaruhodara, pōḍē alara, madanapitrī, mandaradhara, vanaruhodara, vishṇu, sarajijodara, hari.

III. Class: īśvara, kandarparipu, kāmāntaka, kāmāri, bhujagapaksha, madanahara, rudra, śaṅkara, hara.

The name-feet are of:—

the first class: ajanē, dhātṛi, nāki, bōmmam, brahmā, surapam;

the second class: kamsāri, govindam, narakāri, nākigam, parahitam, muraripu, murahara, śripati, bṛidayeśam.

the third class: kandarpari, kāmāripu, kāmāntakam, gaṅgādhiśam, girijākāntam, girijāūtham, cāndramanī, trijagadguru, nilakaṇṭham, puramathanam, pramathādhipam, bhujagadhāri, bhūtāgrāpi, madanadhvamsi, madanaripu, vṛishabhalakṣyam, śūladharam.

There remains still a word to be said about Chapter 6, containing the six Pratyayas. Nāgavarma introduces them with the words “hence I will nicely explain to thee, as well as I can, the six pratyayas.” As the aphoristical text is rather corrupt, various different readings have been adduced. Recension M. (K.) introduces the pratyayas with the following śloka: prastāro naṣṭamuddiṣṭameka-dvy-ādi-la-ga-kriyā | saṅkhyānamadhyavayogaś cā śaṭ-pratyayamiti smṛitaḥ ||. It can scarcely be doubted that this verse has been taken from Kēdāra, the only difference between this verse and one in K. being that K.'s verse

1) Regarding the Madanavati, however, the number of Moras of which is certain enough, a verse is added in U., Ra. and M., stating to an inquirer that in this case there are 22 Moras; the metre of the corrupt verse looks somewhat like the Tripadi: ಸಣ್ಣಿಯಮುಂಸಳ * ಸಣ್ಣಮು ಸಲ್ಲದೆ | ಸಣ್ಣಮುಸ್ಪದಿಸ್ಪತ್ತೆರಕು ಮಾತ್ರಸಳಕ್ಕುಂ | ಸುಣ್ಣಿಯುತಿ ಮುಪನತಿಗುಂ ||

2) Cf. the list of proper names for the long and short syllables, above p. xiv.

concludes "pratyayāḥ śat prakīrtitāḥ" (W. 426). See also the remark on II.'s 6th Chapter above in p. v.

The following literal translation of Nāgavarma's traditional Genealogy is offered, as met with in MSS. L., M., Sh., and Sc. that as to age may form the second recension: "The Veṅgi country (said to be now the Northern Circars, but not identical with Andhra, see above p. viii.) was conspicuous as being a surpassing one in the world; and in the seven grāmas that are as if countless in that country, was (*or is*) the charming Veṅgipaḷu (*or* Veṅginagara). Vēṇṇamayya, an equal of Vibhudeva, a clever man, was conspicuous in this world like Ambujabhava, always like a treasure of good qualities. Pēṇṇamayya, a man of pure qualities, was as conspicuous as skilful. . . . (He, Pēṇṇamayya). . . . excelled Cupid in beauty, bore the form of Ambusambhava, and was a man of good conduct in the Kauṇḍiṇya gotra. For that vipra of extensive renown, for the dvijanma who was the beloved son of that man, there was a good wife who surpassed the virtuous Arundhati; her name was Kauṇḍi kabbē. When to that Kauṇḍi kabbē and Vēṇṇamayya who was conspicuous as a mine of glory, Dāmamayya was born in Cupid's form, he (Dāmamayya) being praised by the world became conspicuous. His (Dāmamayya's) modest wife abounding in world-famed good qualities, possessing a charming form, in every respect surpassed even Girijātā; her name was Kunda kabbē. To Kunda kabbe who was conspicuous in the said manner, and to Dāmamayya who was called a man of blameless qualities, the firstborn son was Vēṇṇamayya, a person of world-praised renown, honoured by the dvijas, one of Manu's road. He (Vēṇṇamayya) was conspicuous as gifted with perfect qualities, being called lord of śrī-kāntā, a knower of all elegant arts (sakalakalakovidā), an unparalleled person, one of incomparable conduct, versed in the laukika and vaidika śāstras, and a man of many letters (anekākshara). The wife of Vēṇṇamayya who was called as stated, possessed good qualities, and shone as filled with such a devotion for her husband that she surpassed so to say even Dharaṇisutā; her name was Poḷa (*or* Poti) kabbē. To that Poḷakabbē and Vēṇṇamayya who was called a man advanced in science, the firstborn son became Nāgavarma who was gifted with the qualities of the poetry-gem of Vākśrīpati."

This our Nāgavarma is further called Kavirājahamṣa in verses 1, 3, 16, (182, 194, 203, 222, hamṣa. 292,) 347. The numbers in brackets are to indicate that in those verses there exists some uncertainty as to whom the epithet is applied; and this circumstance leads us to an in-

vestigation into the meaning of the above-mentioned ambiguous terms of Nāki, Nākiga and Pināki.¹⁾

In page 96, according to H. and Ra., Nāki is a name of Brahmā²⁾; and Nākiga one of Viṣṇu; but according to recension M. Nākiga is also identical with Nāgavarma, for it says in its reading of v. 22: "The prosody which Indudhara told to Umā, having been spread about on earth by Piṅgala, Nākiga (Nāgavarma according to B. and Sa.) uttered the mode he learned from that śchandomburāśi (*i. e.* Piṅgala's work) to his own wife³⁾."

In the text of the metres it is said that svāgata (139) is Nākiga's (B., H., M.); lalitapada (155) is Nākiga's (B., H.); ačyuta (164) is Nākiga's (B., H., M.); jagadvandita (181) has been spread about by Nākiga (B., H., M.); hamsagati (214) is Nākiga's (B., H., M.); tanvi (218) is Nākiga's (B., M., Re.); and the pure Canarese metre piri akkara (302) is of Nākiga (H., M.). It might be inferred from this that all the said metres had been invented by Nāgavarma; but that would be wrong, as svāgata and tanvi belong to the Samskrīta Piṅgala. Nākiga in these instances, however, cannot be meant for Viṣṇu, but only for Nāgavarma⁴⁾.

His name, therefore, is also directly mentioned in some vṛttas; thus vanaja (121) is of Nāgavarma (B., H., M.); kusumāṅghripa (173) came from N. (B., H., M.); taraḷa (198) was invented (nirmita) by N. kavindra (H., M.); and mattehavikrīḍita (202) is N.'s (H., M.). Not one of these metres is in the Samskrīta Piṅgala. Nāgavarma, further, teaches the number of the vṛttas (222); and "he gifted with excellent qualities" (guṇagrāṇi) the raghaṭāprabandha (254).

1) Nāki, a deity, occurs in the Abhidhānaśeintāmaṇi of Hemaçandra who died 1172 A. D., and the Bhāgavatapurāṇa (7, 8, 36); but is not in Halāyudha's kosha. Nākiga is neither in Halāyudha nor in the St. Petersburg Lexicon. According to the Canarese Gaṇasahasranāma (of about 1300 A. D.) Nāki is an epithet of Śiva (2, 70). With regard to Dr. Burnell's interesting account of the Mṛityulāṅgala Upanishad in Ind. Ant. ii, 266 I remark that lāṅgali (perhaps another form of lāṅgali) is a name of Śiva according to the same work (4, 2).

2) This appears further from a Kāṇḍa verse supplementary to the Ūtsāha (v. 339) which occurs in H. and Ra. at the end of ch. 5, and in which Nāki is explained to mean Aja gana: ಮೈದುಮೆಧರಮಿಸುತತ್ತ್ವ || ಹದಂ ಧರೇ ಸಾಕಿಯೆಂಬಜನಗಣದಂದಂ || ಸ್ವದಬಲಿ ಕಡೆಗೆ ಗುರುತಿ || ಲೆನ್ನಿ ಪವಿ ಲಕ್ಷಣಿಯುಕ್ತಮೆನೆ ಪೆನವದೆಗೂ. ||

3) This verse appears in recension H. where it is the first verse of the work, in the following form: "Hear, my dear (wife), I am going to relate to thee that mode which the deva (*i. e.* śiva) told the devī, and which Piṅgala heard and told the ṛishis."

4) According to the rather arbitrary different readings of B. Nākiga (and Nāki) occur also in some other metres. Nākiga must have been a current term at Nāgavarma's time, for it occurs in v. 137 of the nānarthakāṇḍa of his vastukosha; but the verse is unfortunately quite corrupt in our copy.

Nāki occurs as genuine perhaps four times in the vṛttas: upendra-vajra (133) is in the manner which Pināki and Nāki stated (B., II., M.); śālini (140) is Nāki's (H.); bhujaṅgaprayāta (149) is renowned like Nāki (B., M.)¹⁾; and nirupama (153) is unparalleled like Nāki (M.)²⁾. Nirupama is not in the Samskr̥ta P. As Pināki, *i. e.* Siva, and Nāki here occur as different in one and the same sentence, as above Indudhara and Nākiga (Nāgavarma), it becomes probable that Nāki too stands for Nāgavarma.

In the ručira (163) that is in P., it is said that it is well ascertained by the way that was told by Pināki, *i. e.* Siva, to Girijē (B., II.) or Umē (M.) Pināki may perhaps be meant by the Kaviṛājahamsa of the verses that above, in connection with this term, appear in brackets; the metres of the verses, however, are not in the Samskr̥ta P.

Kaviśvara, kavindra, prabhukavindra occur in vs. 147, 224, 252. It is a little dubious who is meant; but from v. 27 as well, which is genuine, and states that Nāgavarma kavindra, the sayyaḍi (*i. e.* straight foot), taught the long and short syllables, as from v. 198 according to which the taraḷa was invented by Nāgavarma kavindra, it seems to follow that the terms in all the cases refer to Nāgavarma. Sayyaḍi occurs again in the indravamśa (151, II., M.), the Canarese form of which was made by him.³⁾

Two of such not unfrequent but strange verses that praise the author of the very work in which they occur, are seen also in the course of N.'s prosody. The reading of the one (246) is quite unsettled; the other (249) says: "Possessed of excellent speech, born of the great lineage of Satapatrodbhava (*i. e.* Brahmā), an ornament to the multitude of clever poets, unlimited in the appearance of good qualities (guṇodayoddāma), parallel in understanding to Caturānana and Indra (H.; parallel to Caturānana, Indra and Viṣṇu, B.) is Nāgavarma, unparalleled". A translation of the last verse of the work (347) is: "May this land that irradiates the sky and (its) margin, and the king (bhūmipa) be happily united for ever! May the land thrive! May Yama who plucks up the sole of (man's) foot, and adversity keep back! May the greatness of Nāgavarma's poetry become full by this Chandas! May the meaning (mata) of the Kaviṛājahamsa be spread on earth!"

Verse 249 confirms the statement in the genealogy of recension M. that Nāgavarma was a Brāhmaṇa by birth; and verse 347 states that he

1) Re. has Nākiga. 2) Nākiga in B. 3) Of the mandākrānta (188) that is in P., it is said that it had become celebrated in the world by Kandarpa (Cupid; II., M.), *i. e.* probably by Nāgavarma who was like Cupid.

lived under a king, probably of Veṅgi, to which N. is stated to have belonged, and which was counted by him (according to II.) as one of the 56 countries still at the time when he wrote¹⁾. This land was once ruled by the Pallavas, probably a so-called Draviḍa race²⁾. Their kingdom was called Veṅgīrāshṭra, and their capital was Veṅgīpura or Kaliṅganagara³⁾. To the, strange to say, Sanscrit names of the (Jaina) rulers invariably the epithet "Varma" is added (cf. our Nāgavarma)⁴⁾. A.D. 777 their dynasty was to some extent still extant; at that time Kuṇḍavvē (mother Kuṇḍē), daughter of the Pallava king, erected a Jaina temple in the north of Śrīpura⁵⁾. However 605 A.D. the Cālukya Viṣṇu Vardhana II. had conquered the capital Veṅgīpura and founded the Rājamahendra dynasty⁶⁾; and after 680 A.D. the Cālukya ruler of Kalyāṇapura on the Tuṅgabhadra, Vinayāditya, a relation of the Rājamahendra line, smote one of the Pallava rājas, as did also a king of the Kōṅgu or Cera dynasty⁷⁾. About 1000 A.D. the kingdom Veṅgi passed to (the Saiva) Rājendra Coḷa, the then dominant sovereign of Southern India. A.D. 1175 Veṅgi vishaya had fallen under the sway of the Kākateya dynasty of Ōruṅga⁸⁾; Veṅgīpaḷu has become a small hamlet.

Nāgavarma's Chandas, especially in its present different recensions, is unfit to prove the religious notions of its author. From certain maṅgala or nāṇḍi verses at the beginning of recensions B. and M., to which *e.g.* also verses 1-3 of the present text belong, it might be concluded he was a Saiva; but they are spurious, as none of them occurs in II., and only one of them, an invocation of Sarasvatī, is in Re. But there are genuine passages enough to lead one of the present day to think that Nāgavarma was a follower of Śiva. With Nāgavarma the term "deva," the originator of prosody according to II., denotes Rudra, and his wife devī is Umā⁹⁾. He calls a long syllable Rudra or deva, and a short one Hari; again he calls all Canarese feet that are long in form,

1) See above, p. viii. 2) Pallava may be another form of pōllava or pōḷeva *i.e.* a low man; cf. the Tēḷugu pallē, rustic, rude, low; paḷava, wretched, vile. 3) Kaliṅga may be connected with kal, a stone. Oḍra, Uḍra (*i.e.* Orissa) means "of breakers"; ōḍḍara de-a the country of (the stone-)breakers; ōḍḍa belongs to root: uḍ, ōḍ, to break, the r in the word being the sign of the plural. The ōḍḍa people (nom. pl. ōḍḍar, gen. ōḍḍara) are well-known tank-diggers that speak Telugu. In Veṅgi probably the vowel e has originally been short.

4) Ind. Ant. iii., 152. 5) Ind. Ant. ii., 155 seq. 6) J. R. A. S., N. S., 2, 1, p. 253, 254; cf. Ind. Ant. i., 348. 7) Ind. Ant. ii., 156. 8) J. R. A. S., N. S., 2, 1, p. 252. 9) See above, p. xix., xx. Cf. Piṅgala's first, perhaps spurious verse, according to which Piṅgala obtains the prasāda of Śiva.

Rudra; those of middle size Viṣṇu; and the shortest Brahmā; and lastly he gives names of Rudra to all the Sanscrit Mora-feet.¹⁾ However as further on it will become quite certain that N. was a staunch Jaina, he in his prosody has simply hidden his convictions on account of the Saiva views, as it would appear, of the ruling dynasty; and not only that, but he has also flattered his king by adopting the above-mentioned course. For himself, nevertheless, he has made playthings of the deities; and must have laughed in his sleeve when using such convenient, but absurd phrases. It is interesting to observe that at Nāgavarma's time Viṣṇu was condemned to be a short syllable, etc.: as it shows that the jealousy between Saivas and Vaishṇavas had already become notorious. In recension M. the concluding paragraphs of each chapter contain the words "the lotus-feet of śrīmad bhagavad arhat parameśvara," in which the "arhat" may possibly still point to a Jaina author.

By Mr. C. P. Brown's *Telugu Grammar* of 1857, p. 295-322, we are enabled to throw a gleam of light on Nāgavarma's prosody. According to that work *Telugu Prosody* comprises uniform metres (N.'s aksharačhandas) and changing metres (N.'s karṇāṭa mātrāgaṇačhandas).

In the first there are used the 8 Sanscrit feet denoted by the letters Ma, Ya, etc., and the letters La (short) and Ga (long). Also Mahāsrāgḍharē occurs among the uniform metres, of which a Hamsayāna (seven trochees and a long syllable) is remarkable. N.'s Mallikāmālē is called Mattakokila; and his Vanamañjarī is Telugu Mānini. Telugu Taraḷa has its Caesura at 11, N.'s at 8; and in several other vṛttas the Caesura is different. Telugu uses also the Kanda; "it is the metre employed by Nannayya bhaṭṭa in his *Cintāmaṇi*, or treatise on Telugu grammar"²⁾.

Regarding the changing metres or Upajāti metres Mr. Brown remarks that they originate in the Kannaḍa language. They comprise six Indra feet (— — — — — — — —; — — — — — — — —; — — — — — — — —; — — — — — — — —); two Sūrya feet (— — — — — —); and six Candra feet which are formed by adding a syllable

1) In his dictionary, the *Vastukosha*, Nāgavarma puts Rudra and his synonyms before Viṣṇu and his, as Halāyudha had done before him in his *Abhidhānaratnamālā*. Professor Aufrecht says regarding Halāyudha's *Kosha*, p. v., that "he uses many artificial metres, which no other lexicographer has taken the liberty of employing for such a dry subject as a string of synonyms." But Nāgavarma has done exactly the same, using e.g. the mālinī, indravajra, upendravajra, mandūkṛānta, mahāsrāgḍharā, kanda, trivadi and akkara.

2) According to Brown's *Dictionary*, preface, p. x., he wrote about 1130 A. D.

to any Indra foot, and are used only in the Akkaras. (Did the Telugu Vaishnavas perhaps disagree about the Rudra gaṇas?)

Changing metres are 1) the Gītiś, viz. the Āṭa (first line 3. 3. 3 * 5. 5, second line 3. 3. 3. * 3. 3),¹⁾ and the Teṭa (all the lines 3. 4. 5 * 3. 3); 2) the Sisa; 3) the Dvipada (generally each line 5. 4 * 5. 3); 4) the Layas, viz. *e.g.* the Layagrāhi, or v. 276 of the present text; and the Layavibhāti, that is the Layagrāhi with its 39 Moras, but all its longs, except the two last, are resolved into two shorts each; 5) the Ragaḍa, N.'s Raghata; the names, however, for the instances are different; 6) the (mātrā?) Daṇḍaka or blank verse in a measured prose (six lines, each of which appears as ---o.---o.---o.---o); 7) the Taruvaja, an extension of the Dvipada, two Dvipada lines forming one Taruvaja line; 8) the Utsāha, or v. 339 of our text; 9) the Akkaras.

With regard to the Taruvaja (?), Utsāha and the Akkaras in general Mr. Brown thinks that they are "experiments in metre which have not obtained popularity", "are imitated from those in the Kannaḍa language, and have been introduced (into Telugu); but have never become popular or common"; and concerning the Akkaras in particular he remarks: "the Akkara is used only by Nannayya bhaṭṭa (A. D. 1130), and one or two imitators. The poet himself uses only two varieties, which he calls by the one name Akkara". "The Akkara is in truth a Kannaḍa metre, and has been naturalized in very few Telugu poems." He adduces the two varieties: madhya akkara and madhura akkara, names that correspond to N.'s naḍu akkara and eḍe akkara. The first, according to an instance from Nannayya's ādiparva, seems to contain 25 Moras in each line; the second, according to an instance from the same, 22; but as in Canarese there appears no rule regulating the number of Moras.



1) Comparing Mr. Brown's two instances of the Āṭa (p. 307, 309) it will be observed that they differ regarding the number of Moras. The instance of our text is 3. 3. 3 * 3. 4. 3 | 3. 3. 3 * 4. 3, exhibiting 16 Moras in the second line; whereas the above instance has only 15 in it. But our instance must be correct, as the numbers 4. 3 are very distinctly expressed in one of the lines of the original by "nagajāpriya" (oo---oo, an epithet of Śiva); the other line in question is quite corrupt in our copy of the Kavijhābandhana.

B. An Essay on Canarese Literature.

I. The early period, from about 800 to 1300 A. D.

1. Means in hand.

The early period of Canarese (karnāṭa, kannaḍa) literature can be understood, to a pretty satisfactory extent, from Nāgavarma's *chandas*, as seen above, and from the following works:—

1. The *Subdamaṇidarpaṇa* of Keśava or Keśi Rāja, that forms a comprehensive grammar of the Canarese language as it lay before the author in the poetical works of the early poets, from which very numerous citations, directly or indirectly, are adduced. Our references are taken from the Maṅgaḷūr edition of the work. (Sbdm.)

2. The *Kāvyāvalokana* (-loka) of Nāgavarma, a Canarese treatise on poetical composition, the first two chapters (on *olē*) of which we have been favored with by Tirumalē Syāmaṇṇa, Munshi of the Wesleyan Missionaries at Mysore¹. (Kvyl.)

3. The *Saṃskṛita-Karnāṭa Nighaṇṭu* of Nāgavarma, in many artificial metres, an *olē* MS. of which has been obtained from the Jaina library at Mūḍabidar on the W. coast, through the kindness of Dr. Burnell. The character used in the MS. is nearly identical with that of the Haḷagannaḍa specimen in Dr. Burnell's *Vaṃśabrāhmaṇa*, the only difference being the use of letter *ṛ* (ॠ).

4. The *Jagannātha Vijaya* of Rudra (bhaṭṭa), a Canarese story of Kṛiṣṇa, on *olē*. (Jagv.)

5. The *Rasaratnākara* of Sālva, a Canarese treatise on poetical composition, an *olē* copy of which the Tirumalē Syāmaṇṇa has been kind enough to supply. (Rsr.)

6. The *Viśvakṛitī parikshaṇa*, 124 pages in Canarese, composed in A. D. 1873 by Hiraṇyagarbha, and lithographed at Dhāravāḍa (Dharwar). It contains specimens of two early Canarese works, and a few editorial remarks of value. (Vkp.)

1) In quoting it the 10 prakaraṇas of the 2 adhikāras (the first comprising 7, the second 3) have been counted successively by us, and the first number of the quotations refers to one of them. There may be a little irregularity in our counting as that of the MS. is out of order.

2. Keśava and Nâgavarma.

Keśava and Nāgavarma use in their writings the exact and finished style of their predecessors. It cannot be shown from their compositions that the so-called New Canarese existed at all in their time; Nāgavarma's prosody, in its present recensions, evinces some later grammatical licenses; but they certainly do not belong to him¹.

A peculiarity of Keśava is that he wishes the ancient consonant ॡ (ऌ), which for a long time has been quite out of use both in the oral and written language, to be retained and raised again to its due position, not only in cases of internal or external sandhi, but generally. How far Nāgavarma made use of the letter, is a question that cannot be satisfactorily decided on account of the questionable state of the MSS.; he maintains however its use in compounds²⁾, and writes *khaḷga* (instead of *khaḍga*, a sword³⁾). [I take the liberty here to add that from Nāgavarma's *karṇāṭaka vyākaraṇa* in Sanscrit prose (*Bhāṣā-bhūṣaṇa*) which L. Rice, Esq. is going to edit, and a MS. of which he very kindly sent me for a cursory inspection, it is certain that Nāgavarma treats of the letter ॡ (ऌ) also irrespectively of compounds; see I, 10.]

To settle with any thing like certainty the time in which Keśava and Nāgavarma respectively wrote, is not very easy. It is certainly a strange circumstance that, in addition to many fragments, 42 whole verses occur as citations in the *Sabdamañidarpana*¹⁾, and that these are found

1) Abhinava Maṅga rāja, the author of a Canarese Nighaṇṭu, says (i., 4) that he will pattern after the Canarese of Nāgavarma. Cf. Indian Antiquary, i., 345 seq. It is a very curious fact that the interesting verse about "Ancient Canarese" (Abdm. p. xvii. seq.) that is quoted by Kesava, forms also a quotation in the Kāvyaśaloka (2, 23). Nāgavarma did precede the so-called II period, that appears already clearly in the Canarese Basava Purāṇa of A. D. 1369, where *e. g.* there occurs āḍaḥem instead of āḍapem (49, 30).

2) Kvyī. 5, 63. 98. 99. 3) Nighaṇṭu, Varga 12, 16; Nānārtha v. 100. The same form of the word appears in a rather old commentary in Canarese on Halāyūdhā's Abhidhāna-ratnamālā (2, 317), that regularly shows also *g* (ಗು), instead of *sh*, before the consonant *p*, e.g. *pugpa* (pushpa), a peculiarity that our MS of Nāgavarma's Nighaṇṭu does not present. See *Sbdm.* p. 25. 4) p. 17 ಅರ್ಪಣಾಪ; p. 18 ವರಪುಷ್ಪಕೃತ; p. 24 ಬಿಜಾಕಂ; p. 67 ವಿಪುಷ್ಪಿ; p. 73 ಇಷ್ಟಿಣಮ; p. 75 ಅಪಿಮ; p. 78 ಸೂತಪುಷ್ಪಕ; p. 79 ಬಿಕ್ಕುಳಿ; p. 81 ವರ್ಷವೇ; p. 81 ವಸುಪುಷ್ಪ; p. 81 ಮರವಾಳಗಂ; p. 81 ಧವಳಿ ವಿವರ; p. 83 ಕನ್ನಿಳಿ; p. 84 ಕೇರಳ; p. 112 ಸೂತಕು; p. 117 ಅಶ್ವ ಪಿರಿಮಾಪ; p. 128 ಅರಿಯದ; p. 130 ಕುರಿಮಂ; p. 130 ಮನವಿ; p. 136... ಬಿಸ್ತೇದ; p. 166 ಮುತುಪುಷ್ಪ; p. 176 ಅಶ್ವಕು; p. 188 ಅಮರ; p. 216 ವರಪುಷ್ಪ; p. 216 ವಸುಪುಷ್ಪ; p. 221 ಕನ್ನಿಳಿ; p. 221 ಸೂತಕು; p. 224 ಅರಿಯದ; p. 224 ಕೇರಳ; p. 224 ಅಮರ; p. 225 ವಸುಪುಷ್ಪ; p. 230 7. ಅಪಿಮ; p. 231 ಬಿಕ್ಕುಳಿ; p. 233 ಗಂ; p. 234 ಮನವಿ; p. 239 ವಸುಪುಷ್ಪ; p. 244 ಬಿಕ್ಕುಳಿ; p. 266 ಮುಷ್ಪಿ; p. 267 ಅಶ್ವಕು; p. 267 ಅರಿಯದ; p. 270 ಸೂತಕು; p. 272 ವಸುಪುಷ್ಪ.

also in the first part of the *Kavyāvalokana* which treats of grammar too, and further that of these verses in one case four, in another three, and in three other places two follow one another in the same succession in both works. One of the two authors therefore appears to have used the other's work. In the present recensions, Keśava's composition not unfrequently gives only fragments of verses as instances, whereas Nāgavarma always cites whole verses. I can mention only one Canarese early author as having been a common authority to both, viz. *Hamsarāja*¹⁾.

About the time of the two authors in general the following can be adduced. Nāgavarma, in his quotations, introduces a *Ālukya* *čakreśa* as fighting²⁾; a *Jayasiṅga* *bhūpa* whose elephant is fighting victoriously³⁾; a *Tailapa* *čakravarti* in a very corrupt verse that contains, however, clearly the name of *Raṭṭa haḷḷi*⁴⁾; a *Vikramāṅka* who orders a *mahādāna* to be given⁵⁾; the *Polakeśi* *vallabha* whose fortitude is praised⁶⁾; a *Suvarma* *nripa* as fighting⁷⁾; a *Koṅguḷi* (*Koṅgaḷi*?) *varma* who is gaining the victory over a body of horsemen⁸⁾; a *Mādhava* who is fighting⁹⁾; and, in a verse that is also in the *Saḍdamaṇidarpaṇa*, a *Vikhyātayaśa*¹⁰⁾. Also Keśava's quotations contain a *Tailapa*¹¹⁾; further a *Vishṇu* *Vijayāditya*¹²⁾, an *Udayāditya*¹³⁾, a *Nripatuṅga*¹⁴⁾, a *Janodaya*¹⁵⁾, a *Nārasimha*¹⁶⁾, and a *Simhasena* *kṣhitiśa*¹⁷⁾.

Polakeśi (*Pulakeśi*), *Jayasiṅga* (*Jayasimha*), *Tailapa* and *Udayāditya* are names of kings belonging to the *Ālukya* dynasty; *Tailapa* belongs to the *Kalyāṇa* line, *Udayāditya* to that of *Veṅgi*; *Jayasiṅga* and *Vijayāditya*

1) *Sbdm* p. 377 (ಪ್ರವೇಶಿತ); *KvyL* 5, 84. 2) *KvyL* 2, 46. The first half of this verse that does not include the name of *Ālukya*, occurs *Sbdm* p. 83 (ಪ್ರವೇಶಿತ).

3) 2, 37. 4) 4, 14. 5) 5, 84. 6) 9, 35. 7) 3, 38. 8) 5, 85. 9) 2, 38. 10) 3, 32; *Sbdm* p. 138: "To her and him *Vikhyātayaśa* was born, who as to kula and *čala* surpassed all on earth, cultivated justice, and was a peerless bull for the ocean of hostile armies". 11) p. 112: "The sword of *Tailapa*'s arm was like *Rudra* (when being considered as) the fire of the (all-destroying) time". 12) p. 201 (cf. p. 90 where its beginning: ಪ್ರವೇಶಿತ) according to a *Jainti* MS. received for collation from *Māḍabidar* through the kind endeavours of *Dr. Burnell*: "*Vishṇu* *Vijayāditya* whose chest was like a cloud".

13) p. 175: "What a beauty! *Udayāditya* causes to be said of himself that *Mam* and he are the virtuous, that the celestial tree and he are the donors, that the ocean and he are deep". 14) p. 171, "Who will not bow to *Nripatuṅga* that bears the weapons as the first of kings, is conversant with politics, dignified, pure, munificent and heroic?" 15) p. 255: "I undertake to tell this to *Janodaya*". 16) p. 192: "*Nārasimha* is like lightning, like a lion, and like the flaming eye of *Purahara*". 17) p. 177: "King *Simhasena* caused to be said of himself that he was life and riches, mother and father, the eye and the road."

occur in both the Cālukya lines¹⁾. Nripatuṅga may remind one of Vikrama deva or of Vīra deva, both of whom had the title "Kulottuṅga Coḷa."²⁾ Vikramāṅka³⁾ may be the mentioned Vikrama deva, (or may possibly be a mistake in writing for Vikramārka, "the ruby of the Cālukyas")⁴⁾. Koṅguḷi (probably Koṅgaḷi *i.e.* Koṅgaṇi) varma and Mādhava appear to belong to the Cera dynasty⁵⁾.

Nāgavarma's quotations further mention a Coḷa dharitripāla⁶⁾; and of Keśava it is stated that he has written a Coḷa pālaka śaritra⁷⁾.

Nāgavarma was a native of Veṅgi⁸⁾; Keśava probably of Kalyāṇa.⁹⁾ That the two poets were not contemporaneous with the mentioned kings, is beyond all doubt, as the verses in which they are alluded to, are quotations from the works of their predecessors that may have lived under those princes or afterwards.

The following are a few dates regarding the Cālukyas¹⁰⁾: About 300 A.D. king Jayasīma of the Cālukya race began to subdue the Pallava dynasty¹¹⁾ that ruled over a part of the South. The fifth king known after him was Pulakeśi, 489 A.D. A hundred and twenty years later, 609 A.D., the Cālukya king Satyāśraya ruled at Kalyāṇapura¹²⁾, the capital of Kuntala deśa; whilst his younger brother Viṣṇuvardhana n. (Kubja Viṣṇuvardhana) was king at Veṅgipura, the capital of Veṅgi deśa (now the Northern Circars) which he had conquered A.D. 605. Fifty-two years afterwards, from 657-670 A.D. a Jayasīma ruled over Veṅgi; 707½-725½ Vijayāditya I. appears there; Vijayāditya IV. of Veṅgi occurs after 881 A.D. His successor, (about 900 A.D.), was Udayāditya.

Meanwhile the Kalyāṇa kingdom had been suffering much from the

1) Journal of R. A. S., N. S., i., 2, p. 253 seq.; Ind. Ant. ii., 175 seq.; Jayasīma also Ind. Ant. i., 157 (c. 478 A.D.); ii., 156, 297. There is an Udayāditya also among the Hoysāḷas, Ind. Ant. iii., 299; and two Vijayādityas are among the Kādambas, i., 156; and a Vijayāditya rāya (c. 750 A.D.) among the Ceras, i., 362. 2) J. R. A. S., N. S., i., 2, p. 255.

3) Ind. Ant. ii., 155, 160, 361, 362; iii., 151 appear Vikrama rājas of Cera. 4) Ind. Ant. i., 156. 5) Ind. Ant. 1872, 361. 6) Kvyl. 5, 121. 7) Śbdm. p. xxii.; p. 408.

8) Nāgavarma's Chandas v. 4 seq.; above p. xviii. 9) According to the Canarese Basava Purāṇa, etc. See further on. 10) J. R. A. S., N. S., i., 2, p. 251 seq.; Ind. Ant. ii., 175, 176.

11) As has been stated above p. xxi., its kingdom was called Veṅgi rāshtra, and the capital Veṅgipura, and once Kaliṅganagara, Ind. Ant. iii., 152. A Pallama (Pallava) rāya appears at Basava's time, Gaṇa sahasra nāma 8, 37. It has already been pointed out as something curious that the last term of the Pallava kings' names (except in one case) is "varma." Cf. the Kādambas, Ind. Ant. i., 156, 366; the Tiruvāṅkoḷas (Travancorans), Brown's Cyclic Tables p. 64; and Nāgavarma, Guṇavarma, etc. in the remarks on Nāgavarma's Chandas. Pallā is the name of a low tribe of people in the South. 12) Cf. Ind. Ant. ii., 94.

Rattas or Raddis (see above the Ratta halli)¹⁾. 973 A.D. Taila bhûpa II. (Vikramāditya) restored the power of the Kalyâna dynasty which had been for some time usurped by the Ratta kula. A.D. 1076 Tribhuvana Malla (Vikramāditya) became king, and reigned for 51 years²⁾. 1150 A.D. Tailapa III. or Trailokya Malla ruled at Kalyâna: 1189 A.D. his successor, Someśvara deva IV., was dethroned by Bijjala deva, who extinguished the Kalyâna dynasty, and founded the Kaluburige dynasty³⁾.

In the mean time, about 1000 A.D., Veṅgi had passed to Rājendra Cola, the then dominant sovereign of Southern India⁴⁾, whose brother

1) In Tamil: Irattu; in Telugu: Raddi, Reddi (Brown's explanations are: a Sâdra tribe; a Hergeadi, i.e. a chief; a pedda yajamâna, i.e. a big master); in Kannaḍa: Raddi, Reddi. Reeve-Sanderson: a caste of original Telugu farmers; the head man of a village; an affix to the name of stone-cutters (called ūḍa) Cf. Ind. Ant. I., 361.

2) Ind. Ant. III., 257.

3) According to the Canarese Canna Basava Purâṇa another establishment of Kaluburige takes place (62, 30, 44), that may refer to the Muhammadan Bḥmini dynasty. At the same place the Purâṇa states that with Aliya Bijjala (i.e. son-in-law-Bijjala), the successor of Bijjala, after he ruled for 60 years, this Bijjala dynasty ceases. The Basava Purâṇa (5, 57) calls Bijjala i. a Ālukya. According to Brown's C. T. p. 58 Bijjala or Bijjala deva was a Ālukya, and ruled from 1156-1168 A.D. His third successor was Someśvara deva (1176-1184 A.D.), after whom the name Ālukya begins to disappear.

4) 894 A.D. Ādityavarma, a Cola prince, had subdued the Kōṅga or Ćera dynasty, Ind. Ant. I., 360, 361. Talakāḍu on the Kāveri, about 35 miles S. E. of Śrīraṅgaṭṭa, had been one of its capitals. In the course of the 10th century it became the capital of the first or second sovereign of the Hōysala or Ballāla dynasty of Kārṇāṭa.—Ind. Ant. II., 107, it is said that Kulottuṅga Cola, who appears already 1143 A.D., conquered the Teliṅga āṇya (kingdom) 1171 A.D. (cf. Murdoch, p. 188, where a work about this event is mentioned); by him, somehow, Vira deva Cola must be meant.—In the mentioned Canarese Basava Purâṇa appear as prior to, or contemporaneous with, Basava. (Cf. Canna Basava P. 55, 3 seq.); Kara Vira Cola (14, 58; 26, 54; 54, 72; 9, 33); (Dharma) Cola of Karavûr (44, 58); Uttuṅga C. (44, 58; 11, 16); Rājendra C. (44, 58); Vikrama C., called also Narendra or Manujendra C. (41, 58; 27, 67); Vira C. (44, 58; 22, 1 seq.; 25, 4); Kulottuṅga (Vira) C. (50, 1 seq.).—Mr. C. P. Brown in his Cyclic Tables adduces, sub A.D. 1108 and 1123, Vikrama Cola; 1118, 1149 and 1171 (here together with Kākatēya Gaṇapati of Ōruṅga) Kulottuṅga C.; 1233 Kulottuṅga Rājendra C.; 1279 Rājamahendri (and Karpāṭaka? see Śbdm. p. xxii.) was ruled by Vira Cola Mahārāja, younger son of Rājendra C.; whose son Rāja rāja had abdicated in favor of his brother this Vira C.—“For some time before 1292 (or 1295) A.D. this (Ōruṅga) kingdom had been ruled by the queen dowager Rudramma Devi (a Devagiri princess), who seems to have entirely gained the affections of her people; she resigned in favor of her son Pratāpa Rudra deva, whose family-name was Kākatēya”. Dr. Burnell's *Vaṃśabrāhmaṇa*, p. vii.—About Veṅgi deśa see also Ind. Ant. I., 318, where it is said that its capital Veṅgi was the residence of a Buddhist dynasty anterior to the foundation of the Eastern Ālukya kingdom about the end of the 6th century. Cf. J. R. A. S., N. S., III., 1, p. 146. Regarding the establishment of Buddhism in the South the Mahāvamsa of about 460 A.D. (M. Müller's Sanscrit Literature, p. 267) states that 245 B. C. king Aśoka sent a Thero or Sthavira to Mahāsamāḍala (or Maiśūri), and another to Vanivāsi (or Banavasi). Ind. Ant. III., 273. In Tamil Tera means a Baudḍha. Terasa in Canarese is a member of a class of Lūṅgāta gaṇas (Gaṇasahasraṇ. 6, 4); Terasu in Telugu is a leader or chief.

Vijayāditya became viceroy of Veṅgi deśa. Rājendra Coḷa was succeeded by his son Vikrama deva, surnamed Kulottuṅga Coḷa. On the death of his uncle, the viceroy of Veṅgi deśa, the king deputed his son Rāja rāja to assume the office; but after holding it for one year, 1078 A. D. he resigned it in favour of his younger brother Vīra deva Coḷa, who also assumed the title of Kulottuṅga Coḷa. His grants are found in great numbers from 1079-1135 A. D., when a partial restoration of the Čālukya line seems to have taken place. 1175 A. D. Veṅgi had already fallen under the sway of the Kākatēya dynasty of Ōruṅgal.

As Nāgavarma and Keśava must have lived a certain number of years after the poets whom they quote, and who evidently had written on the feats of the Čālukya and Coḷa kings as connected also with the Veṅgi and Kalyāṇa lines (between 609-1189 A. D.), they cannot well have composed their works long before 1200 A. D.

The above-mentioned author of the Viśvakṛiti parikṣhaṇa (p. xxiv.), who evidently has concerned himself with the study of certain old Canarese works, states that he knows the Canarese novel Līlāvati prabandha, from which, as he proves, Keśava has cited at all events two verses¹⁾ and was composed more than a thousand years ago, so that it might date from about 870 A. D. (?). Another Canarese novel, called Candraprabha Purāṇa, was composed in A. D. 1189 by Argala (Aggaḷa) deva. This seems to follow from the last verse of this work cited by Hiranygarbha: "When the 1111th year of the Saka nṛpa had arrived, on the 11th day of the bright lunar fortnight (sita) of the first lunar month-(čaitra) of the well-known (prākāṣa) Saumya year this pearl of composition was finished". These two circumstances contain a slight hint as to the age of the early Canarese writers.²⁾ Argala is the

1) With regard to ಅಜ್ಞಾನ and ಅಜ್ಞಾನ under rule 217. In this case Hiranyagarbha's recension of the grammar coincides with MS. No. iii. of the Maṅgalūr edition and with the Jaina MS. collated, that has been mentioned in p. xxvi., note 12. Vkp. p. 121.

2) Mr. C. P. Brown in his preface to his Telugu-English Dictionary, 1852, repeats what he had stated two years ago in his Cyclic Tables (p. 58), viz. that the Mahābhārata and Rāmāyaṇa were translated into Tēlugu in the days of Vishṇuvardhana (at first called Beṭṭa rāya, hill-king), a Čālukya, A. D. 1120. His fuller statement in the Tables runs thus: "As the poet and grammarian Nannaya Bhaṭṭa, who wrote the Ādiparva in Telugu, lived in the reign of (the Čālukya) Vishṇuvardhana, we are now in possession of the era when that author flourished; and at that period the Tēlugu language had already attained classical perfection. The Mahābhārata was commenced by the grammarian named above; but was continued by Erra Pragada, and completed by Tikkanna Somayāji: who likewise translated into Tēlugu metre a great part of the Rāmāyaṇa (i. e. Uttara Rāmāyaṇa, preface to Dictionary). He (Tikka) died (according to a traditional verse) A. D. 1198". Mr. Brown before this (in his Essays) had placed

name of one of the fourteen Jaina Tirthakaras, whose names will be given further on.

3. On Keśava in particular.

Regarding Keśava in particular it is curious that he twice uses as an instance¹⁾ the word “*ṭōppigē*”, a hat, cap, helmet, bonnet, which, if not so-called Dravidian, as it does not seem to be, is a tadbhava of the Hindusthāni “*topi*”, “*ṭopi*”, a word that is used nowadays in Telugu, Malayāḷa, Canarese, etc. The first Mohammadan invasion of the Dakkaṇ took place A. D. 1294. If the word is not Dravidian and has reached the Dakkaṇ by that invasion, Keśava, especially if at the same time the word had been taken by him from a predecessor's composition, would fall rather late; but the term may have been introduced by traders and travellers long before 1294.

Keśava, as stated above (p. xxv.), teaches the use of the ancient letter ḷ (𑀮), and, to some extent at least, in conformity with what he found in the works of his predecessors or also in Śāsanas (prayoga dṛṣṭa, p. 37). In a copper grant of the Cera dynasty, dated 804 A. D., it is still regularly used²⁾; in one of the Eastern Cālukyas of 1079 A. D. neither it nor the letter ṛ (𑀭), that is met with in MSS. even later than

Nannaya Bhaṭṭa at king Rudra Pratāpa Gaṇapati's time. About his other work, a Telugu grammar in Sanskrita, Mr. Brown in his Dictionary says that it was written about A. D. 1130 — As the Vishṇuvardhana is called a Cālukya, he probably is the Vishṇu vardhana vii., surnamed Vira deva Kulottuṅga Cola, who was viceroy over the once Cālukya kingdom Vengi (Rājamahendri?) A. D. 1079-1135, see p. xxix. Cyclic Tables p. 61 Mr. Brown adduces Beṭṭa rāya, who took the title Beṭṭa Vishṇuvardhana, as one of the Hoysala Ballālas, and states he died A. D. 1134 — Mr. Brown, in his Preface, mentions another Rāmāyaṇa in Dvīpadas which is believed to have been written by Raṅga nātha for Kona Budha rāja, son of Kona Viṭṭhal Bhūpati, and remarks that this version appears to be one of the oldest Telugu poems. Simply on account of the names in italics we take the liberty to doubt this. — Regarding Tamiḷ literature it has been said that the oldest Tamiḷ works now extant are those which were written, or are claimed to have been written, by the Jainas, or which date from the era of the literary activity of the Jaina sect. The Jaina period extended probably from the 8th or 9th century A. D., to the 12th or 13th. The general opinion is that the grammar called the Tōḷkāṇḍīya (ancient composition, by Triṇa dharmāgni of Madhurā) is the oldest work extant, and it has been placed about the 8th century A. D. The Tamiḷ Rāmāyaṇa has been referred to the 11th century. See Classified Catalogue of Tamiḷ Books by Dr. J. Murdoch p. xxii., seq. Dr. Weber says the translation by (the Tamiḷ) Kamba (or Kampa of the Rāmāyaṇa with the Uttarakāṇḍa) must certainly date, according to Wilson, . . . as far back as A. D. 885; Ind. Ant. i, 249. In this case, however, it apparently ought to be Jainic, which it does not seem to be; see Murdoch p. 194. The Tamiḷ Mahābhārata seems to date from the 16th century, Murdoch, *ibid.* p. 190. 1) The instances do not appear to be interpolations. 2) In the Nāgamangala copper plates (Maisūr) of A. D. 776 its employment is regular; they too belong to the Ceras. Ind. Ant. ii., 776.

1428 A. D., are extant¹⁾; whether the absence of the two letters in this case is merely accidental, I am unable to say. I have not observed the *l* as a letter of Alliteration in the fragment of the *Lilāvati* as given by Hiraṇyagarbha; but from the instances in which it appears as such, its general use at a certain time can be firmly established²⁾, excepting cases of Sandhi of the older period.

It does appear more than probable that the author of the Canarese *Basava Purāṇa*³⁾, Bhīma, who finished his composition 1369 A. D.,

1) According to a communication from Dr. Burnell (1874) Also a Kalyāṇa-Ālukya plate of A. D. 608 does not contain the *l*; if this be not accidental, it would point to the letter having become sooner obsolete towards the inland north (and perhaps also in Vongī, as Mr. Brown, in the preface to his Dictionary, does not seem to have known anything about the existence of the letter in Telugu), the communication between this and the countries where it is still in use (Tamiḷ, Malayāḷa) having not been very frequent.

2) In Hiraṇyagarbha's fragment of the *Candraprabha* it may occur as letter of Alliteration in verse 69. 115. 144. 145 (?).

3) A few Līṅgāita notes regarding the founder of this Saiva sect, Basava, may prove acceptable. The Māla (*i. e.* great) Basava Purāṇa by Siṅgi rāja says: "After 9 Nandas, after 10 Gupta kings, after 21 thrones of the Mōrēyas, and after 27 Kādamba kings, the town of Paṭṭakal (*i. e.* royal insignia stone, about which place see Ind. Ant. iii., 257) had had 27 crownings of the assemblage of the Ālōkyas rulers. In it (the town) one of the Ālōkyas princes of the lineage of those and other kings, a rich merchant (vāṇija), an excellent follower of the Saivāgama has become rājyastha. He bears the name of Trailokyacūdāmaṇi; his wife is Mahālekhe; the prince born to them is Anumisha". When Anumisha, one day, is lost in a distant jungle, he is met by Anādi Vṛishabha, who gives him his own līṅga. Vṛishabha in re-entering Kailāsa is stopped by the doorkeepers Siṅakesa and Draviḍa (4, 11 seq.), whom for their rudeness Śiva sends down to the earth. They go to Kalyāṇapura, "to the mighty, the chief of the sun-race of the Ālōkyas (cf. Basava P. 5, 57, where too Bijjala is stated to belong to the Ālōkyas anvaṇya) of the succession of the line of the kings' thrones; and the firstborn of them assumes the name of Bijjala Kārṇa deva (about Kārṇa cf. J. R. A. S., N. S., i., 2, p. 261). When he has obtained the royal power (paṭṭa), Vṛishabha descends to the earth", and becomes the well-known Basava, the later premier at Bijjala's court (Siṅgi rāja 5, 1 seq.), whom two times he, Basava, calls "Keraḷa's king" (Basava P. 53, 33. 54). The same story in an abridged form occurs Āṇṇa Basava P. 57, 70 seq.: the wife here is Mahālekhe, the doorkeepers are Simbi kesari and Draviḍa (*i. e.* Draviḍa, Tamiḷa), the king is Kanyesa (?) Bijjala. Basava's father was Maṇḍige Mādirāja, an Arādhya (Saiva) Brahman of Bāgavāḍi in the Kārṇāṭaka deśa (Bas. P. ii., 45. 46). At the instigation of Basava and his friends Jagadeva, in company with Mōḷḷayya and Rōṃmayya, murders Bijjala (Bas. P. 60, 60; 61, 6. 7; 61, 21 seq.; Āṇ. B. P. 62, 26). Contemporaneous with, or prior to, Basava are, besides the Ālōka kings mentioned above p. xxxviii.: 1) Allama deva or Allama prabhu, who as an incarnation of Gaṇanātha went to the Beḷavala deśa (a portion of the Canarese country), entered the town Banavasē (*i. e.* wood-spring, bana-basē or basi, samskritized vana-vāsi), the seat of the Kādamba kings, (the ruins of which are still extant near the river Varadā, nearly due east of Gokārṇa on the Western Coast; cf. Ind. Ant. i., p. 157), where king Nirahaṅkāra (according to the Āṇ. Bas. P.) or Mamakāra (according to the Prabhu līṅga file) ruled with his wife Sujāṇi or Mohini devi, whose beautiful daughter Māyē he troubled very much, saw the above-mentioned Anumisha in his grave, and took his līṅga, and went to Kalyāṇapura to see Basava (Āṇ. Bas. P. 6, 7 seq.; 57, 87;

means the Keśava or Keśi rāja in question, when he states (1. 10) that by the grace of Keśi of Koṇḍagūḷi, Siri Paṇḍita, Sivaleṅka Mañčana Paṇḍita, and Guru Mallikārjuna Paṇḍita he will utter his work. In the course of his Purāṇa Keśi rāja appears as one of the chief devotees of Siva at Kalyāṇapura in Bijjala's and Basava's time, and is called Siva's clerk (senabova, 9. 42) and a Saiva dikṣitārya (58, 4); further his disciples (sishta) are of a high standard (47, 35); he partakes, with many others, of a hideous Siva prasāda (59, 5); and at last Keśi rāja, the great one

62, 6 seq.; Prabhu līṅga lile, i., seq.; Prauḍha rāya kāvya i., 47; cf. Bas. P. 8) 2) Udbhaṭa (Udbhaṭa, Udbhuṭa) deva of Bhallakīnagara, the guru of Bhoja rāja (Bas. P. 57, 6 seq.; Can. Bas. P. 57, 51; 55, 46; 1, 29; together with Bāna, Keśirāja, Mayūra, etc. in Brahmottara Kāṇḍa 1, 9; Gaṇa sahasra nāma 8, 16). 3) A Halāyudha (Bas. P. 25; Can. Bas. 57, 38; 1, 28 a Halāyudha occurs together with Udbhaṭa and other poets; Sārāṇa līlāmṛta p. 3; Gaṇa s. n. 8, 36). 4) Śindu Ballāla (Bas. P. 24, 73; Can. B. P. 57, 30; Gaṇa. s. n. 8, 1). 5) Deśiṅga Ballāla (Can. B. P. 57, 10). 6) Vira Ballāla (Gaṇa s. n. 8, 47) 7) Kūna Pāṇḍya (Bas. P. 50; Can. B. P. 53, 33 seq.). 8) Kumāra pālaka Gurjara (Bas. P. 54, 75; 44, 73; Gaṇa s. n. 8, 33) 9) Anantapāla nṛipāla (Bas. P. 55, 24). 10) A Gaṇapati king at Ōṇūgal at Basava's death (Can. B. P. 62, 27), contemporaneous with a Guṇḍa Brahmaṃya (who is mentioned also Gaṇa s. n. 8, 32). 11) The (poet) Bāna (Bas. P. 54, 69).—The mentioning of the Hōysala king Vira Ballāla of whom a śisana is known that is dated 1193 A. D., and whose prime minister Rāya deva had one written 1199 A. D. (Ind. Ant. ii., 298 seq.), is alone a sufficient proof that Basava belongs to the 12th or 13th century. Further Kumārapāla proves the same; towards the end of the 12th century he was converted by the celebrated Hemacandra, the Jaina Polyhistor, to the Jaina faith (Ind. Ant. ii. 15. 18. 19. 195. 241); Hemacandra died 1172 (Bombay J. ix, p. 221). Kumāra pāla 1166 A. D. Gaṇapati was a title of the Kākatēya kings of Ōṇūgal; the earliest inscription of the Kākatēyas that has been met in Veṅgi desa, now the Northern Circars, bears date A. D. 1175, the latest 1336 (J. R. A. S., N. S., i., 2, p. 252; cf. our p. xxi.).—After so much it becomes clear that the following statement in the Can. Bas. P. (of 1585 A. D.) is a forgery, viz. that Basava (and Bijjala rāja) died "Tuesday, on the 11th day of the bright fortnight of the 12th month of the 707th year, called Raktākṣi, of the Śālivāhana Saka" (62. 18), i. e. A. D. 785. The Sal. S. year 707 besides is not Raktākṣi, but Kredhama, Raktākṣi being the 706th (Brown's Tables, p. 14). The Saiva and Līṅgāita Sārāṇa līlāmṛta (probably of the beginning of the 19th century) gives (p. 177, 178) the Rikshasa year of Kali 3911 as Basava's death; but this (according to Mr. Brown) is the Vikṛiti year, and corresponds to A. D. 810. —Prof. Lassen (Ind. Alt. 4, 622) says that Basava died 1168 A. D.; the same appears from Brown's Tables p. 5, who states ad A. D. 1160: "The Līṅgavānta creed is founded by Basava"; ad 1166: "Bijjala rāja of Banavasi gave certain lands to the Jaṇḡamas, disciples of Basava"; and ad 1168: "Deaths of Bijjala and Basava". These dates do not agree with the statement, that Bijjala began to reign at Kalyāṇa in A. D. 1189; see above p. xxviii.—Cf. also the Gaḍaga grant with a figure of an ox or Basava, of A. D. 1213, Ind. Ant. ii., p. 297; and *ibid.* one of a similar character of perhaps A. D. 1057 (?); and two others *ditto*, *ditto*, p. 298; one of A. D. 1199; the other of a year between A. D. 1176-1182; and that of Vira Ballāla of A. D. 1193. Vṛishabhadakṣhya or Vṛishabhadhaya, however, is an epithet of Siva older than Kalyāṇa Basava's time.—Late Līṅgāita writers make a thorough Jaina of Bijjala rāja; but elsewhere he appears to have entertained rather fickle views, e. g. the Basava Purāṇa relates his having put up a Govinda pratīma at Prātāpa Nārāyaṇapura (53, 31, 32).

(mahānta) goes with Basava to Saṅgamaśvarapura (61, 9; Kappaḍi saṅgama, Kūḍal saṅgama, where Basava dies)¹⁾. If the author of the *Sabdamaṇi-darpaṇa* is meant, he lived still A. D. 1168 (or, according to others, still after A. D. 1189).

Keśava or Keśi rāja, an Ārya and an ācārya of the Yādava host (kaṭaka), was the son of the daughter of the poet Sumanobāṇa, and his father was the excellent Yogi Mallikārjuna deva²⁾. This name reminds one of the just-mentioned Saiva Guru Mallikārjuna Paṇḍita, of Mallikārjuna Arādhyā (i. e. Saiva Brāhmaṇa) of Amaragunḍa at Basava's time³⁾, and of the great Mallikārjuna Yogi who at the same time appears on Sṛisaila, where he is met by Māda arasa (rāja) or Mādi rāja⁴⁾. I cannot tell whether the Liṅgāitas count more than one great Mallikārjuna or whether the three names are to denote one and the same person; but it is evident that the grammarian's father bearing one of their liṅgas' names was one of the inducements for them to claim the renowned Keśava as belonging to their sect⁵⁾. In Keśava, however, no trace of Basava's sect is found.

1) The author of the *Canna Basava Purāṇa* (of 1585 A. D.), when praising a number of Saiva poets, mentions among them also Keśi rāja (1, 17); the same does the author of the *Rājasekhara vilāsa* (of 1657 A. D.) in 1, 17. The author of the *Purāṇa* further introduces at Basava's time the vira saiva ācārya Keśi rāja dandesa (57, 49; cf. v. 34 where Keśi tande, the father Keśi, occurs).—The author of the treatise *Kavijihvābandhana*, a Saiva, calls himself an abhinava (modern) Keśi rāja (1, 11. 12) or abhinava Keśava (3, 2. 3. 29), calls the author of the *Sabdamaṇi-darpaṇa* "Keśava" (1, 11), and quotes two verses of that grammar, his 3, 31 being *Sbdm.* v. 34 on p. 15, and his 3, 30 occurring *Sbdm.* p. 42, v. 30. In the said treatise "Keśava" occurs six times (1, 6; 2, 38. 39; 3, 2. 3. 29), and "Keśirāja" three times (1, 11. 12; 4, 40); so there remains not the slightest doubt about the identity; besides in the concluding sentences of the chapters the author is regularly named abhinava Keśi rāja.—In the Saiva and Liṅgāita *Sarāṇa* *lilāmṛita* the Keśi rāja ayya (master) is mentioned among the poets of Siva (Bēṅgaḷūr ed. 1871, p. 3); and in the Canarese *Brahmottara kāṇḍa* between the *Samskr̥ta* poets Bāṇa and Mayūra (1, 9).—In the Saiva and Liṅgāita *Gaṇa sahasra nāma* (of about 1300 A. D.) Keśi rāja appears among the devotees at Basava's time (8, 3). 2) *Sbdm.* p. 3. 40s. 3) *Can. Bas. P.* 57, 17; *Gaṇa s. n.* 8, 14 (Amaragunḍa's Mallikārjuna tande i. e. father); *Sarāṇa* III. p. 251 seq. 4) This yogi is treated of Basava P. chs. 19. 20. Before he entered on his ascetic life he was Malla arasa (rāja) dharapivallabha (19, v. 20). *Ind. Ant.* ii., 362 (cf. ii., 81) is a Malla deva i., that according to the system of dates there, lived somewhere between 746-878 A. D. and at whose time a Mallikārjuna svāmi lived; Malla deva ii. falls 878 A. D. Compare also *Can. B. P.* 57, 43. 5) For this reason they have smuggled into the *Sabdamaṇi-darpaṇa* the Toṭa svāmi (p. 125; in the *Mūḍabidur MS.* and *Maṅgaḷūr No. III.* he does not occur), one of their own gurus, who belongs to the beginning of the 16th century; and in p. 57 the instance "Whom shall I praise but Gōraṇa?" appears as "Whom shall I praise but the deva?" in the *Mūḍabidur MS.*, though Gōraṇa (a peculiar name of Siva) and the deva (according to Nāgavarṇa's *Chandas*) in the end mean the same. The tendency of the Liṅgāitas of trying to impress their own seal on the celebrated works of other sects (Jainas) appears also to some extent from Nāgavarṇa's prosody; see above

To the proofs, given in p. xxi of the *Sbdm.*, that Keśava was a Jaina three others can now be added. The one occurs p. 132 in the instance "kramade" to the rule about the e of the instrumental, which word, according to two MSS. quite independent of each other,¹⁾ is taken from a sentence about Jaina dikshā; the other is that, according to the same MSS. and one in the hands of Hiranyagarbha²⁾, in p. 255 two Kanda verses occur as instances to rule 217, that are quoted from the Jaina novel *Lilāvati*; and the third is that one of these forms a part of a praise offered to Jineśvara.³⁾ It is certain, Keśava would never have cited any passages of direct Jaina tendency, if he had been a *Liṅgāita*, or a member of the *Arādhyā Brāhmaṇas* who were the first *liṅga* worshippers in Southern India, and could have avoided doing so (as he certainly could have done in all the instances concerned); for all who have had occasion to read Canarese *Liṅgāita* or *Saiva* works, will know of the bitter hatred and tales of cruel persecution of all that is Jaina exhibited in such works.⁴⁾ Besides, if Keśava had belonged to the *Liṅgāitas* or *Saivas*, he would at all events somehow have plainly professed his specific views, which is not the case. The very beginning of the grammar with simply a devotional verse to *Vāgdevi* seems to be characteristic for all Jaina compositions in Canarese.

4. On Nāgavarma in particular.

Nāgavarma is mentioned as a pattern-poet in the Canarese *Rasaratnākara* of the Jaina kavi *Sāiva*⁵⁾, and frequently quoted by

p. xxi. Their endeavours have been favored by the just-mentioned instance with Keśava, and as has been seen above, by some peculiarities with Nāgavarma. The Jainas made their peace with the Brahmins, and used also their pantheon; and the fact that with our two authors *Siva* is the *deva*, proves that at their time *Sivaism* was on the ascendancy in the South, at least with the ruling powers, so that a compromise, playful and cunning on the part of the atheists, (for "deva" is a sort of slang) became expedient. See J. R. A. S., N. S., iii., 1, p. 146, where it is stated that A. D. 173 in Orissa (*Oḍra*) the Keśari family, worshippers of *Siva*, had raised themselves on the ruins of the Buddhist dynasty. Curtailing full quotations in the *Sbdm.*, see p. iv., may, at least partly, have happened from sectarian motives. *Sbdm.* p. xxi. appears as an attack on the Brahmins: "O *Siva*, these people" etc.; it is advisable to give the original "O *Trailokya Cūḍāmani*" instead of "O *Siva*". P. 110 occur the instances: "I am *Siva*", "I am *Gauri*", "I am *Nandi*", showing that certain *Saiva* tales became popular in the South at Keśava's time.

1) *Māḍabidur* and *Maṅgalūr* No. iii.

2) *Vkp.* p. 121.

3) *Lilāvati* 1, 11; 3, 86.

The *Maṅgalūr* edition has only all the verbal forms occurring in the verses.

4) Could the

Liṅgāita Kūlyāna Basava (*Viṣṇubha*) have been got up to some extent in direct opposition to the Jaina Arhant *Viṣṇubha*?

5) 1, 8, 12, 16 (*Nāga*); 2, 61.

him.¹⁾ As will be seen further on, Sālva may have lived either at the time of Kākatēya Rudra Pratāpa Gaṇapati deva of Ōruṅgal, or not long after it. This king ruled from A. D. 1292 (or 1295) to 1335.²⁾ Sālva says he has used all the lākṣhaṇa grānṭhas, but he will take up that of Nāga (*i. e.* Nāgavarma) who has been an ornament to the court (*sabhā rañjaka*), and reproduce its contents in an abridged form.

The author of the *Samskr̥ita-Karṇāṭa Nānārtharatnākara*³⁾, Devottama of the dvija vaṃśa, also a Jaina, states (1, 3) that among others⁴⁾ he has made use of the *Abhidhānāṭha* of Nāgavarma (*i. e.* Nāgavarma's Nighaṇṭu) and of the *Sabdamañjari*. If this last-mentioned vocabulary be the *Sabdamañjari* by the above-mentioned Toṭa svāmi, Devottama would have lived about the middle of the 16th century⁵⁾.

Further the *Kavijihvābandhana*⁶⁾ mentions Nāgavarma (1, 6), as does also the Nighaṇṭu of Abhinava Maṅga rāja (verses 1. 4) or Kavi Maṅga (v. 540)⁷⁾. The author of this vocabulary is called, in the final words of each chapter, "Abhinava Bālasarasvatī Maṅga rāja," and speaks of his work as that "of Maṅga rāja, that is named Bālaśārada". This reminds one of the Telugu Bālasarasvatīya, the oldest commentary on the Nannaya Bhaṭṭīya of about A. D. 1130⁸⁾, by Bālasarasvatī. At all events this Maṅga rāja does belong to the later writers, as the metre, *Shatpadi*, which he uses, sufficiently proves.

Nāgavarma, in his *Kāvya-valoka*, alludes to old great poets (*purāṇa kaviśvara*, 10, 1). His quotations, like those of Keśava, often refer to

1) Probably N.'s *Kāvya-valoka*, as all the quotations are rules belonging to *kāvya*; but that peculiar portion of the MS. is not in our possession. However two instances in our fragment (3, 39; 4, 89) are given by Sālva (1, 125; 2, 20). Two others (1, 48; 2, 24) occur in the *Sabdamañjarī* (p. 264 ಸಂಪದಪದ್ಯ; p. 91 ಪುಷ್ಪಪದ್ಯ); besides the first-mentioned quotations (1, 125; 2, 20) are found as such both in the *Kvy.* (3, 39; 4, 89) and *Sbdm.* (p. 136 ಪದ್ಯಪದ್ಯ; p. 188 ಪದ್ಯಪದ್ಯ). 2) Dr. Burnell's *Vaṃśa Brāhmaṇa*, p. vi., vii. Mr. Brown says he reigned 88 years, C. T. p. 66; cf. p. 30 and A. D. 1290. 1318. 1335.

3) Composed in 168 Sanscrit v.ittas. 4) Our MS. says *nija Gopāli, Dhanañjaya, abhinava Jūda, Bhāguri, Jayantya, Amara, and Bala*; the copy from which it has been taken, belonged to a Jaina of Mysore; amongst other praises by the Jaina owner occurs *c. g.* *śrīmad-Bhaṭṭakālaṅka-munaye namaḥ*. This muni may be the *śrī bhāṭṭa Akalāṅka*, the author of the *Bhāṣamañjari* on the Sanscrit-Canarese grammar *Sabdānuśisana*; see *Sabdamañjarī*, p. xiii. Regarding the inner evidences about Devottama's *mata* cf. verses 19, 44, 47, 48, 62, 64, 134, 150, 157, 160. 5) See p. xxxiii., note 5. The *Sabdamañjari*, however, may be something different, perhaps even the *Bhāṣamañjari* of Akalāṅka or that of Samantabhadra (see further on). 6) See above p. xxxiii., note 1. 7) Cf. p. xxv., note 1. 8) See p. xxx., top of the note. Many assert that the commentator was a pupil of the ancient grammarian himself; Mr. Brown's *Essay on Telugu* (1839), i., p. 10, and *Preface to his Dictionary*.

personages of the Bhârata and Râmâyana¹⁾. Paragraph 4, 100 is curious: its translation is: "On earth the voices (dhvâna) of Nâgavarma, Guṇavarma and Sambavarma became highly renowned, so that the foremost of scholars (vibudhâgraṇi), who are called praised worthies, eulogized them". The conclusion of paragraph 7 is: "For an understanding of great glory that received eminent adoration in those assemblies, they would say of Nâgavarma that he was a second (abhinava) Sarvavarma";²⁾ and that of par. 9 is: "The assemblage of scholars with eulogy flatters the Paṇḍita Nâgavarma, saying that he spreads understanding which moves about in the selection of nectar, and that he is perfect in the quite mature śâstras, sweet in the happiness he possesses, and everywhere the beloved friend of the good". Further the final statement in par. 7 is: "This is the chapter on verbs in the śabdasmṛiti of the Kâvyâvaloka that has been composed by Nâga and the other Varmanas (nâgâdivarmanas)". This remark probably refers to the three Varmanas of 4, 100, who seem to have formed a trio, and to have worked together.

In Nâgavarma's Nighaṇṭu, the vastukosha, as the last verse (36) of the sârnânya kâṇḍa, occurs the very same verse that has just been quoted as the conclusion of par. 9 of his Kvy.; the verse preceding it in the Nighaṇṭu is as follows: "Thus he who possesses sound qualities, good conduct, and a mind that is virtuous and fixed on one object, he the beloved son (*i. e.* pupil?) of Dâmodara (dâmodara priya suta)³⁾ and an ornament of the ear of poets (kavi karpapûra), has told the sârnânya words, so that common people are enabled to understand them".⁴⁾

If the Guṇavarma who has written a Canarese Harivamśa⁵⁾ and is named by Keśava as one of his predecessors⁶⁾, be one of the three Varmanas

1) For instance Râvâna (5, 88); Lauṅkeśvara (3, 16, 26); Daśanana (5, 84); Daityarâja (5, 101; 7, 2); Nilagrîva (5, 84); Sri Candra bhâvâlabha (6, 21); 5, 114 seems to refer to Kṛishṇa the shepherd and to put high attributes to him (pânnagatalpa, kamsahara, etc.); Raghuvamśa (5, 119); Rudra (2, 26); Rudrâvatâra (5, 62); Mâdeva, Mâdevî (5, 58).

2) Or Sarvavarma. A Sarvavarma is sometimes quoted by mistake as the author of the Kalâpa (or Kâtânta) grammar; M. Müller's Sanserit Grammar, p. 4. 3) A Dâmodara who at all events lived before 1643 A. D., wrote the metrical composition Vâṇibhûṣana, the source of which is the Prâkṛita Pîṅgala, and which endeavours to introduce the metres of this work into Samskrîta Prosody. See above p. xiii.; Weber, p. 208. Dâmodara is also a Jaina Tirthankara, Ind. Ant. ii., 140; and a name of Kṛishṇa. According to the genealogy in N.'s prosody, N.'s own father was Veṅṇamayya, p. xviii.

4) In these words he specially characterises himself as one of the propagators of vernacular literature in the South. 5) Śbdm. p. 141. The Têlugu Harivamśa was composed by Tikkanna Somayâji who died, it is said, A. D. 1198; See above p. xxix., and Mr. Brown's Preface to his Dictionary.

6) Śbdm. p. 4.

and the fellow-poet of Nāgavarma, he and also Nāgavarma would have lived before Keśava; and it would also become certain, that they had preceded the reign of Pratāpa Rudra of Ōruṅgal¹⁾, if the Jagannātha vijaya, which refers to Guṇavarma, is to be dated from that king's time (see p. xxxix.). However, having thus obtained the first hint regarding Nāgavarma's priority to Keśava, I may adduce an apparently direct testimony regarding it. Namely, that the two scholars should have quoted so many verses in common²⁾, independently of each other, is very improbable. Either Keśava has made use of Nāgavarma or vice versa. Such being the case one little circumstance seems to make it perfectly evident that the first, to some extent, copied Nāgavarma; viz. Keśava (p. 159), to show the use of the Dative in wishing a blessing (svasti) to somebody, quotes as an instance one of the two benedictory verses with which Nāgavarma concludes the ekārtha kāṇḍa of his Dictionary. Even the most cautious critic will grant that this circumstance is one of some weight. So we may safely assume that Keśava, in undertaking his work, wanted to write a more "comprehensive grammar" (vistāra vyākaraṇa)³⁾ than in this case the mere skeleton in the first part of Nāgavarma's Kāvyaśāloka. The quotation in Keśava p. 18, beginning "varasandhyakshara", is very probably taken from the Kāvyaśālokana wherein (1, 14) it appears to form a statement of the author, and is immediately preceded by the Upendravajra verse that occurs Sbdm. p. 17.

As a curiosity it may be stated here, that our copy of the Kāvyaśāloka (4, 104) has the following verse: "Vādirāja, who was the destroyer of the mass of Advaitavādis that were like a troop of rutting elephants, and who was the lion on the mountain formed by the pre-eminent and pointed Syādvāda, became renowned, so that the learned eulogized

1) p. xxxv.

2) p. xxv.

3) See Sbdm. p. xvi.; the reading there is corroborated by the Māḍabidar MS. The grammatical quotation alluded to in that page is rule 16 of par. 6 of the Kāvyaśāloka; but does not belong to Keśava's original quotations, as it does not appear in the Māḍabidar MS., though it is in all the others at hand.—By the way I may remark that the Māḍabidar MS. does not contain the rules on the so-called passive voice, p. 299 seq., the verbal roots, p. 302 seq., and the Vocabulary, etc., p. 402-408. The second list of the somewhat obsolete words in the Maṅgaḷār edition seems to be a forgery on account of No. 35 "bālamarda", gunpowder, as according to Mr. Brown's Tables A. D. 1437 the Muzalmans used no fire-arms, and only after the year 1510 cannon and musketry are mentioned in Indian history; unless it can be proved that a good number of years before 1437 gunpowder was known in India.

him." Could the Advaitavādīs be Saṅkarācārya's followers?¹⁾ Saṅkarācārya belongs to the end of the 7th century A. D.

For his Dictionary Nāgavarma has used "Vararuči, Halāyudha, Sāśvata²⁾, Amarakosha, and others" (1, 2). If Halāyudha, the author of the vocabulary called Abhidhāna ratnamālā, and Halāyudha, that of the commentary on Piṅgala's Chandas sūtras called Mṛitasāñjivini, be the same, Nāgavarma's authority would have lived under king Muñja of Campā, A. D. 961-985³⁾. It is worthy of notice, that Nāgavarma does not name Hemaçandra who died 1172 A. D.⁴⁾ Nāgavarma's fame appears in v. 4: "When it is stated that Nāgavarma, the neck-ornament of poets, has composed it (the Nighaṇṭu) in Kannaḍa and so clearly that even a dull person may understand it; who would not like it?"

Nāgavarma, as appears very conspicuously from his Nighaṇṭu, was an avowed Jain⁵⁾; for, in i., 1 he begins by asking a blessing of Vardhamāna Jinendra, in the seventh verse he asks Vāṇī (Sarasvatī, the synonyms of whom he adduces) to correct his composition, and in the eighth verse he first of all gives the synonyms of Jineśvara, respectively Tirthakara. His Kāvyāvalokana commences with a prayer to Viśveśvara, followed by one to Sarasvatī devī (i., 1. 2), and contains already in our fragment several honorable allusions to Jainism⁶⁾.

5. On Rudra bhaṭṭa, etc.

It is much to be regretted that for the present it is quite impossible to fix the date of the above-mentioned Jagannātha vijaya⁷⁾. It may be one of

1) Vādirāja is *c. g.* a Bodhisatva with the Buddhists. The Vaishnava dāsas of Udupu on the Western coast used to call their Madhvācārya (A. D. 1121-1197, Dr. Burnell's *Vamāna Br.* p. xxiv.), the Vādirāja; see *c. g.* the introduction of the Abhimanya kālaga. The Jaina Abhinava Pampa in his Rāmaçandra çarita Purāṇa (1, 24) says: "Srutakīrti (Srutikīrti), acquainted with the threefold knowledge, by means of the weapon of syād vāda vidyā, like Devendra, cut off the wings of the paravādi mountains".

2) This name, however may be an adjective belonging to the next word. Sāśvata, a lexicographer, is the author of the Nānārtha koṣha (Ujvaladatta to Uṇādi sūtra, see St. Petersburg Dictionary).

3) p. xi.; Dr. Weber's *Indische Studien* viii., p. 193 seq.; *Indische Streifen* i., p. 312 seq.; 358; ii., 227; Professor Aufrecht's Preface to his edition of the Abhidhānaratnamālā (1861). Compare the Halāyudha prior to or contemporaneous with Basava, above p. xxxii.

4) p. xix.

5) Cf. also the verse at the end of the sāmānya

kāṇḍa, that will be quoted on p. xl. 6) Jineśvara 2, 52; Jaina gāṇa and prayer to Guṇabhadra deva 3, 5; Jaina dīkṣhā 3, 27; Jinendra deva 3, 42; Jina dharma 5, 62; 6, 48.

7) p. xxxvii.

the earliest Canarese Brahmanical¹⁾ compositions. It relates the stories of Kṛishṇa according to the Viṣṇu Purāṇa (1, 21). The author calls himself Rudra (1, 21.22), and once Rudra bhaṭṭa (1, 16). Like those of Nāgavarma and Keśava, his work is written in archaic language, and in the *čampū* style which was, it appears, general with the early authors. He begins his composition by asking a blessing of Kṛishṇa (1, 1), then of Caturmukha (2), Umāpati (3), Mārtāṇḍa (4), Gaṇapati (5), and Vāṇi (6). Thereupon, as is customary with all modern poets, he praises Vālmiki, Vyāsa, Bāṇa²⁾, Harsha³⁾, Māgha and Kālidāsa (7-9)⁴⁾.

In 1, 17 he says, he will tell his story, the "śāradaḥbhra čandrātapa Rudra Kṛishṇa kathā", in such a manner that the learned will eulogize him. In "the story of Kṛishṇa, who belongs to Rudra whose lustre is like the moon of an autumnal cloud" the Rudra is either the poet himself, or perhaps a patron of his, or both may be meant. In one of the two last-mentioned cases Rudra Pratāpa Gaṇapati of Ōruṅgal (about 1300 A. D.)⁵⁾ might be thought of, and an allusion to his name be found also in the above prayer, wherein Umāpati (Rudra), Mārtāṇḍa with the epithet *pratāpodaya*, and Gaṇapati occur successively. However that may be, it is a fact that a scholar, named Rudra bhaṭṭa, who lived under the said king, became the author of the *Sṛiṅgāratilaka Pratāparudriya* in *Samskrīta*⁶⁾; and strange to say the Jaina kavi *Sālva*⁷⁾, in his Canarese *Rasaratnākara*, alludes to a *Rasa-kalikā* of Rudra bhaṭṭa, and designates this person as one of the *Aryas* whose footsteps he will follow⁸⁾. Here only one Rudra bhaṭṭa seems to be before us, who may have reproduced his *Samskrīta* composition in the *Karṇāṭa* language (just as Nāgavarma wrote in both languages, see above p. xxv.) and who perhaps may be also the author of the *Jagannātha vijaya*.

1, v. 10 of Rudra is interesting, as, after the above-mentioned *Samskrīta*

1) The Telugu Nannaya bhaṭṭa, probably a Brahman, wrote the *Adiparva* of the *Mahābhārata* about 1130 A. D.; see above p. xxix., seq. In Telugu and Tamil the Viṣṇu Purāṇa seems to have been little regarded in earlier times. 2) Cf. Weber's *Indische Streifen* i., p. 312.

3) Cf. *Ind. Ant.* iii., 30. 4) Weber's *Ind. Studien* 8, 196, 415, etc.; "On the *Rāmāyaṇa*" p. 81-87. 5) P. xxxv. 6) *St. Petersburg Dictionary s. v. Rudrabhaṭṭa* (*Rudrakavindra*).

7) P. xxxiv. 8) 1, in the prose after v. 34; 1, 8. It is questionable whether he cites

his work, or only mentions it as an authority; if the verse in question be a quotation, Rudra bhaṭṭa would be proved to be also a Canarese poet.—If it were not too unsafe a guide, as close imitations of ancient poets have been attempted by rather late poets, *e. g.* the author of the *Rājasekhara vilāsa*, the archaic language, style, etc. in the *Jagannātha vijaya* would be decidedly in favour of supposing its author to belong to Rudra Pratāpa's time. He uses also the *Mahāsrāgdhara*; see above p. xii.

poets, follow the names of nine of his Karṇāṭa predecessors, that bear an archaic stamp; it runs thus: "In order that the world may praise this work, may it contain the imaginative power of Saṅkha varma, the elegance of Sāntivarma, the eminence of composition of Guṇavarma, the brilliancy of Manasija, the clever diction of Karṇama, the definition of Pampa, the knowledge (?) of Candrabhaṭṭa, the novelty of Ponnamayya, and the intelligence of Gajāṅkuṣa!" The first three names appear to refer to the above-mentioned trio: the Saṅkhavarma of our MS. is probably the Sambavarma of the Kāvyaśloka¹; Sāntivarma may be a surname to express the endearing character of Nāgavarma, who states about himself in the Kāvyaśloka at the conclusion of par. 7: "In this manner he who causes to rise the excellencies of poetry (kavitāguṇodaya) and possesses a peaceful mind (sāntamana), has uttered this, so that the doubt regarding grammar, that is like a sea of darkness, disappears, and the assemblage of the learned quickly assents"²; and lastly Guṇavarma is the third of the company of friends. Rudra's work may have had somehow connexion with the black Jagannātha pagoda in Orissa, the erection of which is said to have taken place between A. D. 1240-1299³. Our olḍ copy dates from a Prabhava samvatsara, probably A. D. 1807, and was written at Kiraṅgūr by a Narasimhaṭṭa for a Srīnivasayya, the younger brother of Veṅkaṭapatayya.

It seems fit to state here that Sālya in his Rasaratnākara (I, 8) mentions, as another of his authorities, Vidyānātha, probably the author of the Pratāparudriya, a work on the drama and rhetoric, in honour of Pratāpa Rudra Gaṇapati Kākatēya⁴.

Regarding the Śabdānuśāsana, the Samskrīta-Karṇāṭa grammar

1) mba (८२) and mkha (८२) are easily mistaken one for the other in MSS.

2) This occurs just before the above-quoted passage (p. xxxvi.) in which Nāgavarma is called an abhinava Saṛyavarma. The epithet "kavitāguṇodaya", in the Nighaṇṭu, occurs three times in connexion with him, at the end of the ekārtha-, nānārtha-, and sāmānya kāṇḍa. At the conclusion of the latter it is said: "This is the sāmānya kāṇḍa of the Abhidhāna vastukosha that has been composed by Śrī Nāgavarma who causes to rise the excellencies of lovely (cāṇūra) poetry in clear and profound language, born of the good grace of the foot-lotus of Jina, and who is (therefore) praised by people in various ways." Another of his epithets is "cintāta prānta", he who has arrived at the state of being free from care, at the end of the ekārtha k. In his prosody he is named "guṇāgrāṇi," above p. xix.; and "guṇodayoddāma," p. xx.

3) Brown's Tables, p. 6-8.

4) Mr. Brown's C. Tables, s. 1318 A. D., states that in the days of this king the Bhāskara Rāmāyaṇa, the 7th book or uttara kāṇḍa, was written by Tikkaṇa; cf. his Essay on Telugu Literature, ii., p. 24, 25. He revokes this statement already in his Tables, p. 58, 66, saying that the poet died 1198 A. D. See p. xxix.

in short prose sūtras like Nāgavarma's (p. xxv.)¹⁾, mentioned in the Mangalore edition of the Sabdamāṇidarpaṇa (p. xiii., seq.)²⁾, it may be added here, that another MS. with its commentary, the Bhāshāmāñjarī, by the Jaina Sribhaṭṭākalaṅka, obtained by us through the favor of the Līṅgāita svāmi at Mādevapura maṭha in Koḍagu (Coorg), says in its concluding śloka³⁾, that it was written by Kṛṣṇa rāja (1504-1529 A. D.), *i. e.* probably in his honour. If this statement be true, the Bhāshāmāñjarī would precede the king's reign by about a hundred years, and the Sabdānuśaṅga, its commentary, by about as many, so that its composition may probably be referred to Pratāpa Rudra's time; but it may be older.

6. Probable age.

To sum up, it seems probable that first Nāgavarma, then Keśava (Keśi), and thereafter Rudra, flourished somewhere between the years 1000-1335 A. D. Sālva probably lived a little after Rudra bhaṭṭa, or may belong to his later days. Keśava's time, if he be identical with the Keśi of the Canarese Basava Purāṇa, would be about A. D. 1130-1180⁴⁾.

7. An alphabetical list of early authors.

The following is an alphabetical list of the early Canarese authors mentioned in Nāgavarma, Keśava, Rudra, Sālva, Hiraṇyagarbha, etc. Where an asterisk is added to a name, it denotes that the person concerned may not have written in Canarese.

1) Nannayya bhaṭṭa's treatise on Telugu Grammar (of about A. D. 1130) is written in Sanserit verse. Brown's Grammar, p. 266, 304. 2) The Mādabidar MS. of the Sabdamāṇidarpaṇa is also accompanied with a commentary, but not that of Nishṭhūrasañjayya, a circumstance that shows the late age of this person; cf. Sbdm., p. xiv. 3) Its introductory śloka (after the Līṅgāita formula "śrīguru Basavalingāya namaḥ") is: "namaḥ śrī Vardhamānāya visvavidyāvabhāṣine | servabhāṣāmayī bhāṣā pravṛtṭā yaṁ mukhāmbujāt." The concluding one is: "Karnāṭakavyākaraṇam nabhaśi vyayavatsare (*i. e.* A. D. 1526) | Kṛṣṇa-bhūpeṇa likhitaṁ tatādāvegate kalau." There exists in Mādabidar a composition, as it seems on the Jaina religion, by Akalaṅka svāmi; Professor Wilson speaks of Akalaṅka, a Jaina teacher from Savanaballigole, the Jaina village near Cinraipatam, as belonging to the 8th century. See also above p. xxxv. About the Jainas on the Western coast in Tulu, where Mādabidar is, see the article by Dr. Burnell in Ind. Ant. ii., 353. Through Dr. B.'s kindness in furnishing me with a catalogue I am enabled to mention some of the Jaina works extant at Mādabidar, and have also obtained a copy of the MS. of the Abhinava Pampa Rāma Rāma cārita Purāṇa to which he alludes, *ibid.* p. 274, the MS. having been written about 440 years ago (ś. ś. 1350). 4) Keśirāja was still alive when Basava died in 1168. If, however, the Bijjala deva who died in the same year with Basava, did not begin to reign at Kalyāṇa before the year 1189 A. D., as stated in the Journ. R. A. S., N. S., i., 2, p. 252, Keśava is to be put somewhat later. See above p. xxxiii.

1. Amṛitānandi¹, a writer on good composition (Rsr. 1, 8; 1, after 42)¹.
2. Argala (Aggala) deva, a Jaina, who finished his *Candraprabha Purāṇa* A. D. 1189 (Vkp. p. 121)².
3. Asaga (Sbdm. p. 4).
4. Udayāditya, a writer on good composition (Rsr. 2, after 61).
5. Kaṇṇama (Jagv. 1, 10)³.
6. Kavirājakuñjara, a Jaina, from whose *Lilāvati* prabandha at least two verses are quoted in the Sbdm. (1, 11; 3, 86). Perhaps A. D. 873. His real name is said to have been Nemiçandra (Vkp. p. 121)⁴.
7. Kāmaç, or Kavikāma, appears together with Nāgavarma as a writer on good composition (Nāgavarma Kavikāmādi mārḡa, Rsr. 1, after 8).
8. Keçava, or Keçi rāja, the author of the *Sabdamanidarpaṇa*, a *Coḷapālaka çaritra*, *Subhadrāharṇa*, *Prabodhaçandra*, and *Kirāta* (Sbdm. p. 408).
9. Gajāñkuṣa (Jagv. 1, 10).
10. Gaçaga (Sbdm. p. 4)⁵.
11. Gaṇeçvara*, who, in company with others, wrote a *Sāhityasañjivana* on good composition (Rsr. 2, after 61).
12. Guṇanandi (Sbdm. p. 4, 39)⁶.
13. Guṇabhadraçeva* (Kvyl. 3, 5)⁷.
14. Guṇavarma (Sbdm. p. 4; Kvyl. 4, 100; Jagv. 1, 10), a contemporary of Nāgavarma, who wrote a *Cānarese Harivaṃśa* (Sbdm. p. 144).
15. *Candrabhaṭṭa* (Sbdm. p. 4; Jagv. 1, 10).
16. Nāgaçandra Sukavīndra, whom Abhinava Pampa, the author of the *Rāmaçandra çarita*, is ambitious of imitating (ch. 16, towards

1) An Amṛitānanda yogīçvara is the author of an *Akārādi Nighaṇṭu* (Mūḍabidur), that is asserted to be the *Dhanvantari Nighaṇṭu* (materia medica). 2) There are three MSS. at Mūḍab. called *Candraprabha kāvya*. Argala or Aggala is the name of one of the fourteen

Jaina Tīrthakaras enumerated by Nijaguna yogi in his *Vivekaçintāmaṇi* sub çārvāka śāstra; they are: Hemachandra (probably the scholar who died A. D. 1172), Nāgaçandra, Nemiçandra, Meghaçandra, Māghaçandra, Ārḡhata, Ādinātha, Aggala, Pārśvanātha, Saugata, Srutikīrti, Śrīmatī, Kāmarahita, and Munīsvāmī. The names with spaces appear in the list of authors. 3) A Kaṇṇavarma with a (*Samskrīta*) *Samanātha purāṇa* etc. at Mūḍab. 4) A (*Samskrīta*) *Lilāvati* pr. at M. 5) Nos. 9 and 10 may possibly mean the same person. 6) A Guṇanandi appears in the list of Jaina gurus of the Mercara plates that probably date from A. D. 466. Ind. Ant. i., 365. 7) If an author, he may be the Guṇabhadra ācārya, author of the (*Samskrīta*) *Uttara Purāṇa*, at M.

the end). This Nāgaçandra is probably the author of the Canarese treatise on Jaina dharma, called Jinamunitanaya; 102 verses in the Kanda. Its v. 4 runs thus: "The virtue of the good who hear this (my composition), is the fortune of Nāgaçandra who relates (it) and is praised by the poets. Do not think lightly of the saving śrī Jina dharma, thou that goest to emancipation (mokshagāmi), O son of Jina muni!" (Jinamunitanaya, these being the words with which each verse concludes).

17. Nāgavarma, or Nāga, the author of the Kāvyañaloka, Nighaṇṭu, Chandas, and a Karuṇāka vyākaraṇa in Sanscrit¹.
18. Nemiçandra, who has been stated to be identical with Kavirā-jakuñjara (Vkp. p. 121)².
19. Pampa. See Hampa.
20. Ponna. Ponnamayya. See Honna.
21. Manasija (Sbdm. p. 4; Jagv. 1, 10), perhaps identical with the Cittaia of the Kavijihvābandhana (1, 6; Sbdm. p. xxv).
22. Rudra, or Rudrabhaṭṭa, the author of the Jagannātha vijaya and perhaps of the Rasakaṭikā.
23. Vidyānātha* (Rsr 1, 8), author of the Pratāparudriya³, between 1292-1335 A. D.
24. Virāṇandi*, a Jaina (Abhinava Pampa 1, 26. 27)⁴.
25. Saṅkhavarma (Jagv. 1, 10).
26. Sambavarma, a contemporary of Nāgavarma, probably identical with No. 25 (Kvyl. 4, 100).
27. Sāntivarma (Jagv. 1, 10), probably a surname of Nāgavarma.
28. Sālva, the author of the Rasaratnākara, a treatise on poetry and dramatic composition in three chapters: 1) śrīṅgāra prapañça; 2) rasa vivaraṇa; 3) nāya nāyikā vivaraṇa. He has consulted for his work Amṛtānandi, Rudrabhaṭṭa (rasakaṭikā), Vidyānātha, Hemaçandra, Nāgavarma, Kavikāma, Udayāditya, Gaṇeçvara (sāhitya sañjivana) and others. Among the Paurāṇika and Aitihasika personages of his quotations occurs also a Candrahāsa (3, 13. 14), a circumstance that may point to the existence of a Canarese Jaimini Bhārata at his time, (different from

1) See note to Hampa, No. 34; and above p. xli. 2) At Mādabidar are a Gomata sūra mūla (Sanskṛita) by Nemaçandra, and a Tribhaṇḍi paramāgama by Nemaçandra siddhānti. (Nemaçandra may be a slip of the Jaina writer's pen instead of Nemiçandra) 3) There is a Pratāparudra at M. 4) At M. is a Candraprabha kāvyā mūla (or mālā?) by Virāṇandīçvara.

that afterwards to be mentioned). His work, on account of its obscenities, is unfit for publication.

29. *Srī Vijaya* (Sbdm. p. 4).
30. *Samantabhadra** (Sbdm. p. 125; Abhin. P. 1, 10)¹.
31. *Sarvavarma**, a renowned predecessor of Nāgavarma (Kvy. 7, at the end).
32. *Sujanottamsa* (Sbdm. p. 4, 109, 112, 133, 164). The supposition has been expressed that he may be identical with Nemiçandra (Vkp. p. 121).
33. *Sumanobāṇa*, a poet whose daughter was Keṣava's mother (Sbdm. p. 2).
34. *Hampa*, or *Pampa* (Sbdm. p. 4; Jagv. 1, 10; see No. 16 of our list). One Abhinava Pampa, a Jaina, wrote a *Rāmaçandra çarita Purāṇa*, a Mūḍabidar copy of which is dated A. D. 1428 (see above p. xli., note 3). The work contains the following chapters (āśvāsa): 1. piṭhikā prakaraṇa; 2. Daṣaratha janana; 3. Daṣaratha kumārodaya varṇana; 4. Janaka Jina bhavana darśana; 5. Sitā svayamvara; 6. vana praveśa varṇana; 7. śarad varṇana; 8. çaraṇa yugala darpaṇa; 9. Sitā haraṇa; 10. Daṣavadana vaṃsa varṇana; 11. Laṅkā dahana varṇana; 12. śrī Rāma prayāṇa varṇana; 13. Balāçyuta puṇya prabhodaya; 14. Raghuvīra vijaya varṇana; 15. Sitā parityāga; 16. parinirvāṇa kalyāṇa varṇana². It is not

1) Three works of a Samantabhadra (Sanskṛita): Nyāya niçaya vārtikālaṅkāra; Uktyanu-
śāsaṇa (?); Bhāṣāmāhārī are at M. 2) The author says (1, 40) he will tell the

wonderful story of Rāma which Gautama on the Vipulā hill by the side of Virajina told the Magadhādhipa who was a gaṇāgrāhi. He remembers all the great followers of Gautama's sudharma (1, 7), the śrutakevali Bhadrabāhu (v. 8), Bhūtabali, Puṅpadanta, Jinasena, Munīndra, Samantabhadra (v. 10), Kaviparameshṭhi, Pūjyapāda (v. 11); these last-mentioned three svāmis occur Śabdamaṇidarpana p. 125), Kuṇḍakundāçyā or Kūṇḍa—(v. 12), Akalaṅka çandra (v. 13), Vardhamāna bhaṭṭāraka who caused the divyabhāṣārasapūrṇaśrūtapayodhi to be obtained (v. 14, 15), Bālaçandra (v. 16, 17, 18), Meghaçandra (v. 19, 20), Subhākṛti (v. 21-23), Śrutakṛti (once Śrutikṛti, v. 24, 25), and Viranandi siddhāntika (v. 26, 27; cf. the Jaina siddhānta works, Ind. Ant. ii., 198).—The Kuṇḍakundāçyā appears in a Çera grant that belongs to 166 A. D., Ind. Ant. i., 365; a Kundāçyā occurs 522 A. D., Ind. Ant. ii., 131. Akalaṅka çandra may be the teacher of 788 A. D. mentioned in Ind. Ant. ii., 15, 16; cf. iii., 193; above p. xli. Bālaçandra occurs in the prose-sentence at the end of each chapter as being the guru of the author of the work. Meghaçandra is one of the fourteen Tirthankaras mentioned above in p. xlii. Of Śrutakṛti, also one of the above-mentioned Tirthankaras, it is said: "When Śrutakṛti, the traividyavratī, by gutapratyāgata communicated the Rāghava Pāṇḍavīya, he making it the surprise of the learned, manifested pure fame"; this work seems to be similar to the Rāghava Pāṇḍavīya of Kavirāja (who perhaps belongs to the 11th century), as both appear to possess the peculiarity of giving two meanings when differently read, the last-mentioned presenting in the same words the story of the Rāghavas

quite impossible that the original Hampa is identical with the Tamil Kamba or Kampa, the author of a Rāmāyaṇa, as the Tamil letter k may represent an h; but in this case Kampa's work ought to be Jaina; see above p. xxx.

35. Hamsarāja, an author from whom a quotation is found in Nāgavarma (Kvyā. 5, 84) and in Keśava (Sbdm. p. 377)¹⁾.

36. Hemaçandra* (Rsr. 1, 8).

37. Hōnna, or Pōnna (Sbdm. p. 4), who is probably the same as Ponnam ayya (master) of Rudra (Jagv. 1, 10).

Two other Jainas may still be named, viz. Guṇaçandra* and Deva-çandra. Guṇaçandra, the author of a Pārśvabhyudaya-māghaṇandīśvara, may be identical with the Guṇaçandra āçārya of Ind. Ant. ii., 131²⁾, occurring there under Pratāpa Ballāla whose second successor is Vira Ballāla (1193-1199 A. D.)³⁾. Devaçandra wrote a Canarese Rājavalī kathē according to Ind. Ant. iii., 154. To this period may further belong two well-known Jaina Canarese treatises: the Sāstrasāra, and the Dharma-parikṣhē (by Vṛttavilāsa), copies of both of which are met with at Mūḍa-bidar⁴⁾; and two Canarese Commentaries: the one on the Amara-kosha, called Nāçrāji; and the other on Hlaḡyudha's Abhidhānaratnamālā. This recension of the Abhidhānaratnamālā does not contain the stanzas referred to and quoted in Prof. Aufrecht's edition p. 98 seq.

Of the above-mentioned 40 names of early authors one only can with certainty be referred by me to a Brahman, viz. Rudra; his age, however, is still questionable. No 1. 4. 5. 7. 11. 23 may perhaps be also Brahmanical.

and Pāṇḍavas (St. Petersburg Lexicon; Weber's Indische Streifen i., 352. 369. 371; Ind. Ant. i., 250). At Mūḍabidar are: Raghuvaṃśa by Kīrtikaviśvara; Amoghavṛtti by Viśāla-kīrti svāmi; Jina yajña phalodaya by Kalyānakīrti. An Amalakīrti occurs Ind. Ant. ii., 131. Regarding Vīraṇandī see note to No. 24.—At Mūḍabidar are as works of Hampa kavi (whether Abhinava II. 2): Laghu purāṇa, Pārśvanātha purāṇa, and Paramāgama. [Since writing the above we received the first 5 chapters of Abhinava Pampa's work in print from L. Rice, Esq. who is editing the whole. Mr. Rice remarks in his Prefatory Notice "the Mūla Pampa, as we learn from the Rāma kathāvatāra, was a different person from Abhinava Pampa. It also informs us that the latter derived the materials for his poem from previously existing works, named Rāmaçaritra, Kumudendu Rāmāyaṇa, Puṇyāśraya kathāsāra and others; whose authors were Çūmuṇḍa rāya, Nāgaçandra (see above No. 16), Māghanandī, Sīdhāntī Kumudendu, Nayaseṇa and others". Mr. Rice is going to publish also, as he states, Nāgavarma's Bhāṣābhūṣaṇa (a Canarese grammar in Sanscrit) and Sabdānūśāsana.]

1) In Keśava there is a fragment, whereas the whole verse in the Mahāśraddhārā metre occurs in Nāgavarma.

2) Or with the Guṇaçandra Bhāṭāra of the Kōṇḍakundānvaya of the Çera grant of 466 A. D.; see above p. xlv.

3) See above p. xxxii.

4) They are archaic in style and language; the following śloka, used against Brahmanical antagonists, occurs in both: matsyaḥ kūrmo varāhaḥ śa nārasimhaś śa vāmanaḥ | rāmo rāmas śa kṛṣṇas śa baudhaḥ kalki da-ākṛtiḥ. Cf. Ind. Evangelical Review, i., 1, p. 67 seq.

That Rudra, though a follower of Vishnu, mentions some of the renowned Jaina authorities of his time, is not to be wondered at, as he quotes them merely with regard to their style, a step most probably taken from his having no other choice, and which had no connexion with his religious views.

8. Some Śaiva Paṇḍitas

As scholars at the time of the founder of their sect, Basava, the Līṅgāitas adduce the following (Śaivas):

1. Malhaṇa or Maluhaṇa, a śiva kavi or śaiva kavindra, whose companion was Maluhaṇi¹⁾. He is the author of a Sivastotra of forty verses in Sanscrit. (Regarding his age it is uncertain whether tradition places him before or contemporary with Basava.)

2. Paṇḍitārādhyā, also called Paṇḍiteśa and Paṇḍita ayya (master), or simply Paṇḍita, a śiva kavi and Śiva's dear paṇḍita. He was born at Sudhākunḍa, and appears at the court of Anantapāla nripāla²⁾. He is counted as one of the Līṅgāita Pañcācāryas. His legend exists in Telugu.

3. Śrīpati paṇḍita or Śiripati paṇḍita, called also simply Śrīpaṇḍita, the śiva kāvya³⁾.

4. Sivalēṅka Mañcāṇṇa (aṇṇa=elder brother) or Sivalēṅka Mañcāyya (ayya=master), called also Leṅka Mañcēdeva, Mañcāṇa paṇḍita, Mañcāṇārya, Mañcārya and Mañcāyya, Śiva's collector of customs (suṅkiga)⁴⁾.

5. Mallikārjuna paṇḍita or Mallikārjuna ārādhyā of Amaragunḍa⁵⁾.

9. A few general remarks.

The Jainas of the beginning of the 5th century, in their works, treated the Brahmans with marked disrespect, saying *e. g.* that a Cakravartī, a Baladeva or a Vasudeva could not be born in a Brahman or other mean family, but received birth in a noble family, a Kshatriya family, as in the family of Ikshvāku, or the Harivamśa⁶⁾.

1) Bas. P. ch. 42; 59, 74; Can. B. P. 1, 29; 55, 14; Rājasekhya, 1, 17; Praudhar., ch. 9.

2) Gaṇasahasranāma 8, 14; Bas. P. 9, 13; Can. B. P. 1, 24, 29; 57, 18; 59, 21 seq.

3) Gaṇas. 8, 1; Bas. P. 1, 10 (see above p. xxxii.); 9, 13; 55, 24, 25. 4) Gaṇas. 8, 60;

Bas. P. 1, 10; 9, 39; 53, 55; 57, 41.

5) Bas. P. 1, 10; Can. B. P. 57, 17 (where he appears just after Vemana ārādhyā; is this person the Telugu Vemana who has written a utalaka?). About Amaragunḍa cf. Sudhākunḍa of No. 2. As old śiva poets are enumerated by the Līṅgāitas *e. g.* the following: Kālidāsa, Bāna, Mayūra, Bhavabhūti, Halaṅyudha, Udbhaṭa, and a Saṅkara; see Can. Bas. P. 1, 29; Rājās. 1, 17; etc., and above p. xxxii.

6) See M. Müller's Sanscrit Literature, p. 261.

Further proofs of their predilection for the Kshatriyas are Guṇavarma's *Harivaṃśa*, Pampa's *Rāmāyaṇa*, and the quotations from the works of all the old Jaina authors, as they appear in Nāgavarma and Keśava (as shown above), in which frequent allusions to Kshatriyas of the Mahābhārata, *Rāmāyaṇa* and Southern dynasties occur. At Mūḍabidar are, besides the already mentioned works, a *Rāmaçandra çarité* and a *Hampaka Bhārata* (by Caturakavitāgūṇarāva), both in Canarese; and Hiraṇyagarbha (p. 46) knows of a Jaina *Rāmāyaṇa purāṇa*, *Harivaṃśa* p., *Bhārata* p., *Rāmāyaṇa* and *Paraśu rāmāyaṇa*, all in the same language. The *Lilāvati prabandha* treats of the Jaina king *Cintāmaṇi*, whose son is *Kandarpa deva* and whose minister is *Makaranda*; and *Argaḷa's Candraprabha purāṇa* contains a novel about king *Ajitasena*¹⁾. No Canarese *Itihāsa* or *Purāṇa* by Brahmins seems to have existed before *Rudra Pratāpa Gaṇapati* (at whose time Brahmanical and Liṅgāita Canarese literature most probably came into existence); the Brahmanical Canarese *Bhārata*, *Rāmāyaṇa*, etc., known nowadays, belong to a comparatively recent period.

Another peculiar feature of the first period of Canarese literature, as it appears in the Jaina works down to *Sālva*, is the obnoxious taste for obscene matters, a taste that in all the branches of Canarese literature of all sects did not grow less in the following centuries, and is even nowadays certainly not on the decrease, which deplorable circumstance appears also in the republishing of both so-called religious and legendary books that contain impurities, and in adding commentaries that nourish the bad inclinations also of the hearts of the uneducated classes.

Some further circumstances in connexion with ancient Canarese literature still require particular consideration. The first is the to my knowledge total absence of all such true Canarese metres as are composed of certain Mora-feet without paying any regard to the forms and names of the feet, excepting only that none is allowed to begin with an Iambus (*i. e.* *Ragaḷes* and modern *Shatpadis*); another is that each verse-line, in its second letter, bears an Alliteration, this being the same for all the four lines; and a third that all the works are in *Campu*, *i. e.* are compositions in prose and verse (*Vṛittas*, *Kaudas*, *Akkaras*, *Tripadi*). Besides, unacknowledged grammatical licences are nowhere met with; *Tadbhavas*, from Sanscrit, more or less occur in all the early compositions, the other vocables being Sanscrit and Canarese.

1) With *Sālva* an *Ajitasena* *nripa* occurs in a quotation (2, 15).

II. The later Period, from about 1300 to 1872 A. D.

1. The Lingāita and Saiva period, about 1300-1500 (1490).¹⁾

The first part of this later period is characterised by the growth of Lingāitism, which between the years 1160-1168 A. D. or somewhat later had been established at Kalyānapura by the efforts of king Bijjaḷa's minister Basava, a Brahman by birth²⁾. According to tradition soon after the founder's death the sect spread to Uḷavi, not far from the S. E. frontier of Govē (Goa); to Sōnnalāpura or Sōnnalige (said to be the present Solāpura), Srīgiri, and the Malē rājya or Malē desa (hill-country) wherein Khāṇḍeya, Hōnnūr and in its vicinity Bāle haḷḷi are mentioned; and to Sivagaṅge.³⁾

This progress is said to have taken place within 60 years from Basava's death, *i. e.* between the years 1168-1228 A. D., under the rule of king Aḷiya Bijjaḷa of Kalyāna, the successor of Bijjaḷa. To Aḷiya Bijjaḷa, at the commencement of his reign, was said, according to the legend: "The royal insignia will be with thee for 60 years; afterwards the Rākshasa Pitāmbara will be born of the race of the Turkas, and will rule successively for 770 years. They will cause this (Kalyāna) country to be called Turka ānya (Turk kingdom), destroy Kalyāna, and build Kaluburigē. Thus Turukānya will come into existence"⁴⁾. Then the legend having related the growth of Lingāitism in a prophetic tone, says: "For sixty years after Basava's death Aḷiya Bijjaḷa will reign, and afterwards with an unequal force fight against the Turkas, and die, when the Turkas with great effort will destroy the glorious Kalyāna, rebuild Kaluburige, kill cattle in Tripurāntaka's temple, break Garuḍa's pillar, and build a mosque (masudi)"⁵⁾.

1) Regarding the year 1490 see further on the No. 15 of the list of authors. 2) His Lingāitism, which henceforth is to be understood as being meant in this article, is different from the worship of the lingadhāris which preceded it, and which is also still extant. This prior linga worship is specifically Brahmanical, and the Brahmans who wear the sacrificial thread and the linga, are called Arādhya Brāhmaṇas in the South. Basava abolished Brahmanical ceremonies, made the linga a common property to all, and relaxed caste-laws among his followers. 3) Can. Bas. Pur. (of A. D. 1585) 62, 31. 32. 33. 37. 38 seq.

4) Ditto. 62, 30; cf. 63, 41. 5) Ditto. 62, 14. The 770 years, according to the Purāṇa's system making Basava to die A. D. 785 (cf. above p. xxxii.), would close A. D. 1615, *i. e.* 51 years after the battle of Talakōṭe (1564), where Rāma rāja of Vidyānagara (Anegundi), a prince of the house of Narasiṃha, was killed. After Rāma's fall his family, for a time, took up its abode at Srīraṅgaṇṇa, and Chandragiri near Tirupati; 1610 Srīraṅgaṇṇa became the seat of government of Rāya oḍeya (master) of Maisūr. About Venkaṭapati, one of the last of Rāma's family (about 1591-1630 A. D.), see Ind. Ant ii., 371. 1610 Srīraṅga, the son of Canna and the last rāja of the Narasiṃha dynasty, made a grant to the English of the site of the city of Madras (Cannapaṇṇa), and six years afterwards had to fly before the Sultān of

"When this Kalyāṇa has been destroyed, the Turka Rākshasas will ransack and strip its people. Then the ayyas Gummaṇa and Pemmaṇa, the vratis, having no place where to remain, will go and build a town in a good spot near Sivagaṅge", calling it Gummaḷāpura, and found the Karṇāṭa land or kingdom, which is also called Setṭi nādu (land of the great merchants) or Pabuvāḍa (settlement of the prabhū), "where clever persons will be who are acquainted with all the purāṇas and āgamas of true and pure wisdom, and who know the Canarese and all the other śāstras"¹.

This Karṇāṭa kingdom² is probably identical with the Mahā Karṇāṭaka, mentioned in the Canarese novel, called Kumāra (Kōmāra) Rāma śarita, the story of which begins at the time when Rāma deva of Devagiri (Daulatābād) and the Ballāḷa rāyas (of Halebīḍu or Dvārāsamudra) were flourishing³, and therefore previous to the year 1306 A. D., when Rāma was overcome by the Mohammadans. In 1310 Halebīḍu was for the first time taken by them. It was destroyed in 1326.

According to the just-mentioned Kumāra Rāma śarita the devout Liṅgaita Siṅgi nāyaka or Mummaḍi Siṅga comes from Malepanti (Malepanta, Malepantha) in the Mahā Karṇāṭaka to Rāma deva of Devagiri⁴, aids him in his fight against the Sultān (Suritāḷa)⁵ of Ḥilli, sees him in captivity, returns to Malepanthi, protects Rāma at Rīyadurga, becomes governor, when after Rāma's death feuds arise, causes his son Kampila, whom he had obtained by the favour of Kappili Someśa⁶, to be crowned, and dies⁷. Kampila married Hari Amma, the daughter of Gujjāla Kāṭi nāyaka⁸, who through the grace of Jaṭṭiṅga (Jaṭṭāṅgi, Jeṭṭiṅgi, Jeṭṭiṅgi Rāma, Rīmeśa liṅga) gives birth to Kumāra Rāma⁹.

Goḷakōṇḍē who had invaded the Karṇāṭaka, i. e. the district on the Eastern coast which still bears that name for the Canarese dynasty of Vidyānagara having ruled over it since about 1490.—Pitāmbara is a name of Kṛishṇa, and one of his epithets, e. g. in the Vaiṣṇava dāsa padas; the Rākshasa Pitāmbara probably denotes a line of Vaiṣṇava rulers that, to Liṅgaitas, appeared as fiends and Turks, perhaps some of the Ballāḷas whose rule, about A. D. 1193, extended to the frontiers of Devagiri; see further on. Sixty-five years after Aliya Bijjala, A. D. 1293, the Mohammadans took Kaluburige, where 1347 they established the Bāhmīni dynasty. The year 1293 is obtained, if Basava died so early as 1168; but see p. xxxii.

1) Can. Bas. P. 62, 45-50. At Gummaḷāpura afterwards in the 16th century there appear Siddhaliṅga ācārya (Rāghavānkaḥ, 19, 88; Can. Bas. P. 63, 47) and Janguli Virappa (Can. Bas. P. 63, 54). 2) Bas. Pur. 2, 28 it is said that to the S. W. of Srīgiri is Nandimaṇḍala; and v. 45 that to the W. of Srīgiri is the excellent Karṇāṭa deśa (where at Ingalesvara Bāgavāḍi the known Basava is born). 3) 1, 1-28; 3, 97. 4) 1, 1-28. 5) Suritāḷa,

as the Liṅgaita works regularly call the Sultān, is explained to mean "he who takes arrack" (surē, and tāl, to take), Śaraṇallūṅṭa, p. 174. 6) Compare Kampana Soma in Gaṇa-

sahasranāma 2, 38. 7) 2, 1-67. 8) 1, 49-52. There is a Kāṭi Nāyaka of Suggalūr

in Can. Bas. P. 62, 75; see Ind. Ant. ii., p. 307. 9) 3, 1-22.

Kampila occupies and fortifies the Hosamale durgā¹; and young Rīma marches out, and takes the forts of Toragal, Hānagal, Učēangi durgā, Nīḍugal durgā, Harihara, and coming to Penagoṇḍe also Candragutti and Beḷagāvu². Afterwards, when twelve years old, he marches against Jagatāpi of Gutti³; issues as victor from a fight about a Bolla (or Bolāni horse) with Ēppattu rāya, the son of Rudra Pratāpa Gaṇapati of Ōruṅgal (A.D. 1295—1335); and on his return defeats several Telugu Redḍis (Madana R., Malla R., Mača R., Kali R., Maduva R., and Nāyaka R.), and also the Mārigōṇḍa or Māra⁴. After his return to Hosamalē, on a hunt, he finds Kummata durgā, the Jaina inmates of which go away and build Kōppala (to the S. W. of Ānēgundi), and fortifies it⁵; it is near the Tuṅgabhadra⁶. While his father is still alive, Rīma is killed in a fight against the Turks, who had come from Dilli to destroy Kummata⁷; and Kampila sends the head of his son to Kāśi's Īvara.

Meanwhile, before the time of Basava of Kalyāṇa, the Ballāḷa or Hoysaḷa dynasty had been established, whose capital was Haḷebīḍu (*i. e.* old settlement). The Can. Bas. Purāṇa relates that the first king, Hoysaḷa, was crowned in Śāl. S. 800, the Vilambi year, *i. e.* A. D. 878.⁸ Of his fourth successor Viṣṇuvardhana it is stated that he made many religious gifts, invaded the whole earth as far as Beḷvola (generally called Beḷavala)⁹, and washed his horse in the Kṛishṇavenā (near Sāfārā); he was contemporary with Paramardi or Pernādi deva, *i. e.* the Cālukya king Vikramāditya II of Kalyāṇa, who lived between A. D. 1076-1127, and died A. D. 1134.¹⁰ Viṣṇuvardhana's successor was one Narasiṃha with his wife Ēcala devī, who was followed by Vīra Ballāḷa, who wrested the country of Kuntala from the Yādava dynasty of Devagiri, and fixed upon Lōkkigūḍi (Lakkūḍi) as his capital. One of his grants (at Gadagu) that bears among others a figure of Basava and is connected with lūṅgas, was made A. D. 1193; he ruled still 1199.¹¹ After him reigned Someśvara from A. D. 1233-1283, when his son

1) Beginning with this statement a very brief summary of the story is given in Can. B. P. 63, 77, where it is placed just before Harihara of Ānēgundi, crowned A. D. 1336. 2) 23-92.

For Učēangi cf. Ind. Ant. ii., 302.

3) Ch. 4.

4) Ch. 5.

5) Ch. 7.

6) Ch. 8.

7) Chs. 10, 11.

8) 62, 51. The Vilambi year is right. As we have seen

p. xxxii., the Purāṇa places Basava's death A. D. 785. After Hoysala follows Vinayāditya; then Ereyanga, Ballāḷa, (Udayāditya), and Viṣṇuvardhana.

9) This name was given to the fertile district of the Canarese country in or about the centre of which are Gadagu, Dambala and Lakkūḍi, belonging to the Dhāravāḍa Collectorate. See Ind. Ant. ii., 297; ii., 24; and above p. xxxi.

10) Brown's Tables p. 61.

11) For this see Mr. J. F.

Fleet in Ind. Ant. ii., 296 seq.; cf. i., 156; ii., 131; iii., 264; and above p. xxxii.

Vīra Narasiṃha rāya succeeded him, who may be the same whom Feriṣhta (the great Persian historian of the latter part of the 16th century) calls Bilal Dev (Ballāḷa king), and who lived still A. D. 1295.¹⁾ As already remarked, Halebidu was taken by the Mohammdans A. D. 1310.

In connexion with the Ballāḷa rājas the Can. Bas. Purāṇa relates, that the Ballāḷa Viṣṇu Vardhana erected a Viṣṇu temple at Belūr or Velāpura²⁾. Then, it proceeds to say: "When the ruler of the land, (the) Ballāḷa, asks for the accounts of Hariṣvara, who is known as the chief of the family of the village-clerks (karaṇika) in the town called Halebidu, he having dropped (biṭṭu) the writing cloth (kaḍata), rubs his hands. When the king inquires: 'Let me know the meaning of this (thy strange movement)!', he says: 'When in the temple of Virūpāksha (at Pampākshetra, *i. e.* Kalyāṇa on the Tuṅgabhadra)³⁾ a burning lamp having come into contact with the curtain cloth, it took fire, and I extinguished it. Hear!' Then the king says: 'The curtain cloth of what Virūpāksha temple? Where? What a wonder thou (art to me)!' and without delay" has further inquiries made, and sends Hariṣvara to the said temple at Pampākshetra to be there, where Hariṣvara (*i. e.* elder brother) recites verses in Ragalē metres concerning Śiva's various hosts and the marriage of Girijā (Girijāvivāha), and dies⁴⁾. Then the legend goes on: "There is the sister's son of the great Hariṣvara, who is called the śarabha bheruṇḍa of the poets of both languages⁵⁾, is decorated with various badges of honour, and whose name is Rāghava. He goes to the town of Orugal (or Ōruṅgal, *i. e.* one stone, ekaṣila), defeats the opponents there, receives from the Vireṣa (idol) an excellent ornamental breast-plate, on his return goes to Velāpura, leaves his body in the fine grave, and without delay becomes

1) Brown p. 29, 61. 2) 62, 52. This Viṣṇu Vardhana must be the above-mentioned one; cf. Ind. Ant. i., p. 40 seq. Ind. Ant. ii., 131 it is said: "ś. ś. 1039 (*i. e.* A. D. 1117) Beṭṭa (*i. e.* hill) Vardhana under the taunts of his favourite concubine, and the arguments of Rāmānuja ācārya (cf. Brown p. 57; 61) . . . became a convert to the Vaiṣṇava religion, changed his name to Viṣṇu Vardhana, . . . and set up pañca Nārāyaṇas, viz. Cēnniga Nārāyaṇa (Kṛiṣṇa) at Belūr, Kīrti Nārāyaṇa at Talakāḍu, Vijaya N. at Vijayapura, Vīra N. at Gadagu," etc. This Beṭṭa Viṣṇu Vardhana, according to Brown p. 61, died A. D. 1134; cf. also Murdoch, p. 66. Beṭṭa rāya Viṣṇu Vardhana, with Mr Brown, is once a Cālukya, ruling (at Kalyāṇa) from 1111-1139 A. D. (C. T. p. 58), and another time a Hoysala, dying 1134 A. D. (p. 4; 61). See above p. xxix., seq. According to another legend in Ind. Ant. ii., 174 seq. the fort and temple at Race Velūr were built by a person called Bimardi (Paramardi?), between A. D. 1268-1277, and the idol belonged to Sambaśiva, or was an Īśvara liṅga. About the Canniga at Belūr cf. Ind. Ant. ii., 309. 3) Sometimes written Pōmpākshetra.

4) 62, 53-55. 5) Probably Sanskrita and Karnaṭa; perhaps Telugu and Karnaṭa, as the poets of that time were accustomed to write in these two languages.

emancipated (bayal, lit. empty). There (at Velāpura) is the best of the Bammapas (Brāhmaṇas) and a vīra śaiva ācārya. His name is Padma arasa (*i. e.* rāja)¹. He disputes with a Tibuvana (tribhuvana) tāta, defeats him, and makes him his own disciple, whereupon Biṭṭa Ballāḷa sends for Padma arasa, at his own expense has a large tank (kere) built by him, and gives the open space (bayal) that lies below the tank to the eighty-eight Bammapas of that place; and Padma arasa is called Kere Padma arasa, and becomes emancipated (bayal) in the open space². Then, without any connecting remark, the legend proceeds: "The man of clean walk, Someśvara of Pāḷkurikē, in the proper order performs the sixty-four śilas, and with pleasure comes to Kaḷḷeya, where he becomes truly emancipated in the Siva grave"³. A little further on appears Harabhakta of Anekañjanūr, a śaiva mendicant (āṇḍi), who composed a bhāṣya on the Veda⁴. At the fine town of Paṭṭeśvara one Rāma ayya proves the truth of Liṅgāitism by throwing the Basava Paurāṇa into the fire without its being burnt⁵; and Siva kaviśa at Bāyibidiri performs wonders before the Sultān (Sūritāḷa)⁶. Shortly afterwards the very brief summary of the story of king Kampala and his son Rāma or Rāma nātha occurs⁷; and then follows the coronation of Harihara of Āṇegundi (Āṇegōṇḍi) *S. S.* 1258, *i. e.* A. D. 1336, "who, in the neighbourhood of the Virūpāksha temple of Pampē, builds the town called Vidyānagara"⁸.

Thus according to this portion of a still longer legend there lived under the Ballāḷas the Liṅga poets: Hariśvara, Rāghava, Padmarasa, Someśvara, Harabhakta, and Sivakaviśa.

To obtain some more particulars regarding the age of these poets the Rāghavāṅka čaritra is serviceable. It states: Hariśvara was at Hampē or Pampāpura, in the Kuntala deśa, on the banks of the Tuṅgabhadra, when Rāghava was born to Hariśvara's sister Rudrāṇi and Mahādeva bhāṭṭa, and Hariśvara became his guru⁹. When the poetical talents of Rāghava begin to develop, he, after worshipping in the temple of the Virūpāksha liṅga, goes to Deva rāja, king of Pampāpura, at whose court, at his express wish, he recites the story of Hariścandra to the great satisfaction of all present¹⁰; but for this offence against Siva his guru Hariśvara knocks out his teeth with one of his wooden shoes, which he receives back only after due repentance¹¹. Henceforth Rāghava excels in relating so-

1) 62, 56-58.

2) v. 59.

3) v. 63.

4) v. 68.

5) v. 72.

6) Vide above p. xlix., seq.

7) 63, 2, 3.

8) 1, 1, 2, 35.

9) Ch. 3.

10) Ch. 4.

manātha satkāvyas, etc.¹⁾, and once travels to Hōysaḷa nagara to see king Narasiṃha Ballāḷa's minister Kēre Padma arasa, who built the tank, defeated the Vaishṇava Tribhuvana tāta, and made him a vira śaiva²⁾. Having returned to Hampē and Hari arasa (*i. e.* Hari īśvara)³⁾, he hears that at the court of Rudra Pratāpa of Oruṅgal (or also Orugal) there are bad poets (kukavi) called eka-, dvi-, tri-sandhāgrāhis, whereupon he proceeds there, and is well received by the king⁴⁾. He composes there the story of Vireśvara in the Shaṭpadi metre, reads it at the court, gains the victory over his opponents⁵⁾, returns to Hampē, and at the command of his guru Hari deva⁶⁾ goes to Belūr where Padmarasa causes a grave to be prepared for him⁷⁾.

After so much it is evident that, according to tradition, the first Ballāḷa Viṣṇuvardhana who died 1134 A. D., about 34 years before Basava, can have had no connexion with Hariśvara, or in other words that the king Biṭṭa Ballāḷa cannot be identical with the Beṭṭa Viṣṇuvardhana Ballāḷa, as Hariśvara's contemporaries, Rāghava and Padmarasa⁸⁾, live with him at the time of Narasiṃha Ballāḷa of Halebidu, Rudra Pratāpa of Ōruṅgal, and Devarāja of Pampipura (or Ānégundi, the later Vidyānagara). Rudra Pratāpa reigned between A. D. 1292-1335; Vira Narasiṃha (or Ballāḷa deva) from A. D. 1283; and (Praudha) Devarāja from A. D. 1286-1328⁹⁾. Hariśvara, therefore, cannot have lived any length of time before Vira Narasiṃha or Biṭṭa Ballāḷa, *i. e.* before 1283, this year falling 115 years after Basava's death. Rāghava's father comforts his wife, when still childless, by relating among other old stories how by parama Vṛishabhendra's favor Māda arasa and Mādālāmbike had obtained the son Mala Basava (of Biṭṭa's time), thus referring Basava to the past¹⁰⁾.

1) Chs. 13-15.

2) 16, 2. 5. 20.

3) Ch. 16 (continuation).

4) Ch. 17.

5) Ch. 18.

6) This name is given to Hariśvara also Canarese Brahmottara Kāṇḍa,

I, 9. 7) Ch. 19.

8) He is one of the Śiva kavīs enumerated Can. Bas. P. I, 29;

Saraṇalīlāṃgita p. 3.

9) Brown p. 30. No other person but he can be meant. It

appears that Harihara was the successor of this Devarāja, removing the seat of government from Kalyāna or Ānégundi a little further on to Vidyānagari. Dr. Burnell says, *Vamsabrahmaṇa* p. viii: "Vulgar tradition attributes the foundation of Vidyānagara to him (Mayana,

the father of Śāyana) or rather to Śāyana himself (who was born A. D. 1295, and died 1386), and to the use of a hidden treasure; but the place seems to have existed before their time". —

The surname "Biṭṭa" before Ballāḷa is probably connected with the above-stated tradition that in the Ballāḷa's presence Hariśvara "having dropped (biṭṭu) the writing cloth" etc. Biṭṭa Ballāḷa then denotes "the Ballāḷa in whose presence (the writing material) was dropped"; such is a common way of expression in Canarese. Whether the Purāṇa writer himself identified

the Beṭṭa B. and Biṭṭa B. is a question that does not concern us here; however he would have done so, if Rāmānuja (1127 A. D.) be meant by Tibuvana tāta.

10) Rāghv. car. 1, 50.

Harīśvara, as stated above, wrote his poems in Ragaḷes, metres that are mentioned by Nāgavarma, but were not in use in very early times. His disciple Rāghava, according to tradition, ushered in the period of the modern Shaṭpadi metres, in which nearly all the works of the later period. Liṅgāita as well as Brāhmaṇa, are written (generally a whole work, however so bulky, in only one class), and which are closely related to the Ragaḷes. At the time when Rāghava was at Ōruṅgal, during the reign of king Rudra Pratāpa, he composed, as indicated above, a tale of Vireśvara in the (modern) Shaṭpadi metre at which he remarked: "Before (me) nobody has ever praised with these Shaṭpadis: by me they have also been invented (nirmita); therefore, oh! the name of virgin-poetry will be an ornament to this composition." "Such was his resolution; and he gave it that name".¹⁾

In recounting the poets of the later period who occur in the Can. Bas. Purāṇa, in the inverse order, it is expedient to introduce and begin with Bhīma or Bhīma arasa, the son of the famous Sivakavi²⁾ and the author of the Canarese Basava Purāṇa which he finished A. D. 1369,³⁾ and in the prologue to which he says he will perform his work also by the grace of sukavi Hari (Harīśvara) and his good son Rāghava, who are ubhaya kavi śarabha bheruṇḍas⁴⁾; after him we meet first Sivakavi deva (of Biyi-bidiri or of Bāḍačandra nagara)⁵⁾ who must be the above-mentioned father of Bhīma; then Harabhakta; then the kavi Somanātha or Someśvara of Pālkurike to whom probably the Basava Paurāṇa at Paṭṭeśvara belongs, as he is the author of a Basava Purāṇa (in Telugu), of which Bhīma made free use when composing his Canarese work⁶⁾; and thereupon the other two Liṅgāitas, Rāghava and his uncle Harīśvara. When Bhīma was writing, Haḷebidu, the capital of the Ballāḷa rāyas, had already been destroyed (A. D. 1326).

For the present it is still impossible to define the extent to which the so-called New Canarese appears already in the writings of the first representatives of the later period; but in the writers of the second half all its forms are met with.

The following is a list of Liṅgāita and Saiva (Ārādhya Brāhmaṇa) authors and their works belonging to the first half of this period, to some degree tentatively arranged in a chronological order:

- 1) Rāghavāṅka cāritra 18, 3. 2) Bas. P. 1, 17; Can. B. P. 1, 29; Rājasekhav. 1, 18
3) Ch. 61, 92. 4) Ch. 1, 11; cf. Rājasekhav. 1, 79-88. 5) Bas. P. 1, 17 Can. B. P. 1, 27. 6) Bas. P. 1, 14-16; cf. Can. B. P. 1, 29; Rāghv. 1, 13.

Caṇ. B. P. 63, 66 is probably the Bidar in the Nizām. 4) The Bidiri koṭe (*i. e.* fort) of

ārādhyā kavīśvara completely told the story in Sanskrit¹⁾, and that "Siva kavi of Bālačandranagara composed it with Vastuka".

6. Bhīma, the son of Siva kavi deva, who finished his Canarese Basava purāṇa 1369 A. D. It contains 61 chapters with 3623 verses in Śatpadi²⁾.

7. Saṅkara, an Ārādhyā Brāhmaṇa, who composed a Basava purāṇa in Sanskrit (see No. 5), may fall here

8. Mallāṇa ārya (*i. e.* mallā ṇṇa ārya, the great elder brother who is an ārya³⁾ of Gubbi, a town in Maisūr, to the N. W. of Beṅgaḷūr, where, according to vulgar tradition, he lived about 500 years ago (*i. e. c.* 1370 A. D.), and in Canarese wrote the Viraśaivāṃṛita about Siva's twenty līles, and the Bhāvačintāratna⁴⁾. The last-mentioned work he executed with varṇaka rīti, following an itihāsa in Tamiḷ by Piḷḷe Naynār who was Vāgiśa's teacher⁵⁾. This Piḷḷe Naynār was the son of a Siva vipra (*i. e.* ārādhyā Brāhmaṇa) of Śrīkāḷī nagari, caused the king Inakulottuṅga Coḷa to become a Saiva, converted other Jainas and Bauddhas, *e. g.* at Tirumarakkāḍa and Tiruvālavā, invited by the queen Maṅḡy akka (*i. e.* elder sister) of Maḍhurā, the daughter of the Coḷa, went there, under the name of Jñānasambandhi healed and converted her husband Kūna Pāṇḍya who was hence called Saundara Pāṇḍya, and at the same time, at the king's court, defeated a large number of Jainas, eighteen thousand of whom were impaled on the red-hot śūlas which Kulaččari, the queen's Saiva guardian, minister and later virakta Māṇikāčārya, had prepared⁶⁾. The original name of Vāgiśa or Tiruvāgiśa, Piḷḷe Naynār's disciple, was Pārśva paṇḍita; he first was a Jaina guru and Jina samaya mukhya at Tiruvāvalūr, suffered from dreadful colic, in despair followed the advice of his elder sister Tiruvalināci to invoke Siva, was healed, became a Saiva, was very much persecuted by the Ārhatas, overcame them,

1) There are many Lingāitas (Saivas) in the Paurāṇika legends who bear that name. See *e. g.* Gaṇasahn. 8, 13, 45, 49; Bas. P. 9, 39; Can. B. P. 1, 17, 29; 57, 4, 20; Sarapaḷāṃṛita p. 280. In the Rājasekharavilāsa (of A. D. 1657) 1, 17 a Sankara is mentioned together with (Gubbi's) Mallāṇārya, Harīśvara, etc.; Gaṅgādhara Maḍivāle-vara, in a note on p. 20, says that the poet Sankarāčārya (whom does he mean?) composed a Basava Purāṇa in Sanskrit. 2) In the Journal of the Bombay Branch of the Royal Asiatic Society, if my memory does not deceive me, of 1865, is a summary of the sectarian legends and tenets of the Basava P. and Canna B. P. by the late Rev. G. Würth. 3) Rāja-ekharav. 1, 17; sanscritised the name is "Malhana". 4) Gaṅgādhara ad Rājasekh. 1, 17. Vulgar tradition may have put Mallāṇa too early. The Bhāvačintāratna has been reproduced in the Rājasekharavilāsa; (1, 78). 5) Rāja-ekh. 1, 77, 78, 88. 6) Can. B. P. 55, 33, 34; Bas. P. ch. 50; 25, 4; 11, 15, 16; 9, 18; Praudhārāya c. ch. 18. Māṇikāčārya is the Tamiḷ Māṇikavāṇaka, the author of the saiva work Tiruvāṇaka; Murdoch p. lxxxix and p. 89.

destroyed many Jina pratimes and bastis (vasati), and had as a disciple the renowned Nāṭpāṭi¹⁾. Mallapārya wrote a Rāmastavarāja in Telugu, an allegory, representing the body as a city and the soul as its inhabitant, a sort of yogaśāstra²⁾.

9. Perhaps to this period belongs the *Caturāsya Nighaṇṭu* by Kavi Bomma (Brahmā), 100 verses in Kanda, comprising old Canarese terms and Tadbhavas. As it is less systematic and detailed than No. 14 and 15, it appears to have preceded them. Each verse concludes with "oh Caturāsya!" The author's mata is not indicated in our MSS. Bomma is a very common proper name in Liṅgāita legends.

10. Siṅgi rāja or Siṅgi rāja ācārya, the author of the *Mala Basava āraṭra*³⁾ or *Ilara kathā saradhī*, 48 chapters with 1807 verses in Shatpadi. It contains stories similar to those of the Basava and Canna Basava Purāṇa. The author, on account of his Vārḍhika shatpadi, cannot be the Siṅgi rāja who belonged to the gaṇas at Basava's time⁴⁾; but is one of the eleven persons who together are mentioned in verse 13 of the first chapter of the Rāghavaṅka āraṭra, viz.: Hari deva (Hariśvara), Kere Padmarasa, Rāghava deva, Jakkapaṇācārya, Cāma arasa, Bhīma arasa, Mogge ācārya, Kalmaṭha ācārya, Siṅgi rāja ācārya, Pākurike Soma, and Mahādeva ayya. The first three and Bhīma are already known to us. Jakkapaṇācārya, together with Hariśvara and Rāghava, appears in verse 17 of the first chapter of the Rāgaśekharaṇilāsa of A. D. 1657; according to the Prauḍha rāja āraṭra⁵⁾ he lived in company with Cāma arasa and Kalmaṭha ācārya at the court of Prauḍha narendra or Prauḍha devendra of Vidyānagara (Ānēgundi), whose minister he was⁶⁾, and where he overcame the Vaishṇava Mukkunda peddi (*i. e.* three hill headman)⁷⁾. The Prauḍha narendra is the (Mummaḍi) Prauḍha, who ruled

1) Can. B. P. 55, 35; Bas. P. ch. 49; 27, 69; Prauḍhar. Car. 7; according to Bas. P. 9, 48 Kulācari or Kulascari appears to be contemporaneous with Basava; cf. also Gaṇasahasraṇ. 5, 11. About Kulottuṅga Coḷa see p. xxviii, seq.; about Kūna Pāṇḍya or Saundara P. the various dates assigned to him Ind. Ant. ii., 16, 107, 131, 263. Kūna Pāṇḍya seems to belong to the 12th century. Cf. also Brown's Tables sub 1118 A. D. Vāgīśa's tale agrees best with that of the Tamiḷ poet Appa (*i. e.* father) who "though born of Śaiva parents, entered a Jaina monastery. Having subsequently been attacked by disease in the stomach, his sister persuaded him that it was a punishment for his apostasy, and he returned to Śaivism. The Jaina king is fabled to have vainly attempted to put him to death by throwing him into a limekiln, etc. With Sambandha (*i. e.* our Jñānasambandhi) and Sundara (another śaiva poet) he laboured zealously to propagate Śaivism in S. India". Murdoch, p. lxxxiii. 2) Brown's Preface. 3) *Mala* (*i. e.* great) Basava is the founder of the sect, and is sometimes called so to distinguish him from his nephew Canna or eikka Basava; see *e. g.* Can. B. P. 1, 15; 6, 17; Rāghav. āra. 1, 50. 4) Gaṇasahasraṇ. 8, 1; Can. B. P. 55, 50; 57, 50. 5) 1, 11. 6) Cf. 1, 12.

7) 1, 39 seq. Jakkapaṇārya is mentioned as the alleged builder of various temples, Ind. Ant. i., 44; ii., 296. Grand works are not always very old; thus, for instance, the huge Jaina statue at Kārkala dates only from 1432 A. D. (see Ind. Ant. ii., 353) or from about Jakkapaṇārya's time.

at Vidyānagara from 1450 (or 1456) to 1477 A. D.¹⁾ In the *Canna Basava Purāṇa* he appears as belonging to the lineage of the kings Harihara and Bukka, and at his court is also the above-mentioned Mogge ācārya, here named Mogge Miya deva²⁾. "In his race" follows Virūpāksha rāya (A. D. 1488)³⁾, whom Narasimha rāya (Narasimha rāya) drives away, and then takes the town (A. D. 1490)⁴⁾.—On account of the persons with whom Siṅgi is associated in the verse of the Raghava *charitra*, it seems very probable that he lived somewhere between 1330-1477 A. D. Is he perhaps the Siṅgi of the *Kumāra Rāma charitra*?⁵⁾

11. *Cāma ārasa*, a Liṅgāita, who lived at the court of the just-mentioned Praudha rāya, 1450-1477 A. D., composed the *Prabhu liṅga lile*, i. e. the life of Prabhuliṅga who bears also the names of Prabhu deva, Allama prabhu, and Goheśvara (guhā-īśvara) liṅga. It consists of 25 chapters with 1111 verses in *Ṣaṭpadi*⁶⁾. Allama prabhu is an incarnation of Siva's gaṇanātha, and born on earth to Nirahaṅkāra and Sujñāni. To examine Allama's mind Siva's wife sends to the earth her own tāmasa guṇa, the Māye⁷⁾, who is born of Mohini devī, the wife of king Mama-kāra prabhu of the town Banavase in the Beḷavala deśa⁸⁾, and when a beautiful virgin is severely tempted by Allama, whom she loves very much⁹⁾. But Allama is not in earnest; according to the short tale in the *Canna Basava P.*¹⁰⁾, "he laughs at her in contempt, (leaves her), comes (to the grave) of Anumisha (above p. xxxi.), takes the liṅga out of (his) hand, by his instruction gives liberation (mukti) to Goggayya¹¹⁾ and Mukṭāyi (whom he happens to meet there), and thence goes to Basava at Kalyāṇa, where he ascends the śūnya piṭha which till then had been taken care of by Basava". At last he goes to Śriśaila, where he dies a little before Basava¹²⁾. In Telugu there is a translation of the *Prabhu liṅga lile* by Pidupati Somayya¹³⁾; the Tamil translation is by Sivaprakāśa deśika of the 17th century¹⁴⁾.

1) Brown's Tables, p. 31, 57. 2) 63, 6. 38. 3) 63, 39; Brown, p. 57. The intervening kings—Vīra R., Mallikārjuna R., and Rāmacandra R.—are not mentioned in the *Purāṇa*. 4) 63, 39. 5) See above p. xlix., seq. 6) *Praudha rāya* c. 21, 30 seq., where Cāma's authorship of the work is spoken of. 7) *Prabhu*, 2, 36-41. 8) 3, 1 seq. 9) 5, 1 seq. 10) 57, 87-88; 62, 8 seq.; see above p. xxxi. 11) *CE. Bas. P.* 58, 6. 12) *Can. B. P.* 62, 17. 13) Brown's Preface. 14) Murdoch, p. 70. Regarding the term "Allama" I perfectly agree with Mr Brown, when he says in his Dictionary s. v. ಅಲ್ಲಮ್ "the name Allama . . . probably is borrowed from Allah, or from 'Alamm' a mysterious word used in the Koran for the deity. . . . The Musulman name for God was known in India before the Jangama (Liṅgāita) religion arose." The identity of the two names is in fact suggested in the *Monesvara Purāṇa*, 9th chapter. Compare the story of the guru of Virūpāksha pūṇḍit, the author of the *Canna B. P.*; Bābā Nānak, the founder of the Sikhs, and the Allah Upanishad in Dr. Burnell's *Pahlavi Inscriptions* (1873), p. 15. Dr. Burnell mentions *ib.* p. 7 that a Christian was Dewan of Vijayanagara (Vidyānagara) about 1415 (under one of Praudha rāya's next predecessors, Gaṇḍa deva, 1414-1454; Brown, p. 57 and 1457 A. D.). The Jesuit C. J. Beshi was the Dewan of Cundā Sāib, the Nabob of the Carnatic, till 1740.

2. The Vaishṇava, Lingāita and Śaiva period, from about 1500 (1490)-1874.

12. Kumāra Vyāsa, a Vaishṇava, freely translated the first 10 Parvas of the Mahābhārata into Canarase, using the Shaṭpadi metre. He says (1, 6): "The Vira Nārāyaṇa (an idol at the town of Gadagū)¹⁾ is the poet, the writer is Kumāra Vyāsa". Then he invokes Gadagū's Viranārāyaṇa (v. 7), and calls himself his slave (v. 9). His 11th verse runs as follows: "Under the burden of the (probably Jaina) poets of the Rāmāyaṇa the king of serpents was pressed down; in the mass of Rāma-*tales* there was no interstice to place one's feet. Will he (Kumāra Vyāsa) take into account the inferior poets? Do not think; it is enough! Is he not like (Vyāsa's son) Suka? Does not the poet Kumāra Vyāsa make dance the others, and laugh (at them)?" This author, according to the preface of Kṛishṇa rāja's Bhārata, wrote, as it seems, at or about the time of the coronation of Kṛishṇa rāja, who was king at Vidyānagara from A. D. 1504-1529²⁾. The translation of the first ten Parvas of the Mahābhārata into Tamiḷ by Villiputtūra dates from about the 16th century³⁾.

13. Timmaṇa's Bhārata, in Shaṭpadi, of about A. D. 1504-1506. It is called Kṛishṇa rāja Bhārata. Its preface calls Kṛishṇa rāja the son of Narasa ṇṇipāla (also the son of Narasendra, Narasa narapālaka, Narasiṃha, Narasaya)⁴⁾, and relates that Timma ṇṇipa was born in the Tuḷu *vaṃśa*, that his son was Iśvara kshitinātha⁵⁾, and that the son of Iśvara was Narasa bhūvara (at Vidyānagara from A. D. 1490-1495) whose wife was Nāgamāmbē⁶⁾. "When Kṛishṇa, the son of Narasa, gloriously rules with joy, he immediately hears the (Canarese) Bhārata kathā (that seems, therefore, to have become just ready at that very time), looks at his poets, calls Timmaṇa, the son of Bhānu kavindra, and says: 'First Kumāra Vyāsa has nicely related ten parvas. . . . Now relate thou the remaining parvas of the Bhārata! Thereupon Timmaṇa, the son of Bhānu bhāṭṭa'"

1) See above, p. li., note 2. 2) Brown's C. T. p. 57, 59, 62. 3) Murdoch, p. ci. 190.

4) *Can. Bas. P.* 63, 39 appears the form "Narasana"; see above p. lviii., and further on No. 15.

5) Cf. Brown's remark to *Aṅguta D. R.*, C. T., p. 57. 6) Or, according to Brown's C. T.,

p. 62, Nāgala devī. Narasa had two other wives: Tippakshi and Voyambikē, the second of which bore him two sons named Raṅga and Aṅguta. To Tippakshi and Nāgala devī there were born Vira Narasiṅga and Kṛishṇa. A. D. 1495 Vira Narasiṅga became king, and ruled till 1504; his son was the afterwards so unfortunate Rāma rāja who wedded his niece, the daughter of Kṛishṇa rāja who reigned from 1504-1529. Kṛishṇa rāja was followed by Narasa's son Aṅguta rāja, from 1530-1541, when Rāma rāja came to the throne, and 1565, when seventy years of age, was overcome in battle and killed by the Muhammadans. The *Can. Bas. P.* (63, 59) states that "Narasana's son (*i. e.* no doubt his family) reigns for 51 years", *i. e.* till 1541, and that "Aṅguta is the last who is crowned", which probably means "is the last who dies with the crown on his head". See Brown's C. T., p. 57, 62, 16.

instructs Narasaya Kṛṣṇa rāya, and recites the rest of the work in the same metre (bhāmini śatpadi). In the concluding verse attached to each chapter the son of Devaki is constantly named Veṅkaṭeṣa or Vēṅkaṭa-śailanātha, Veṅkaṭagiryadhīśa, Veṅkaṭādriśvara. Kṛṣṇa rāya was also the celebrated patron of Telugu literature¹.

14. About this time or perhaps somewhat earlier the Vocabulary of old Canarese terms, Tadbhavas and a few Tatsamas, called the Kabbiga kaipīḍi, may have to be placed, if it has been composed with the object of supplying a real want; and so it appears, for if it had been written after the next to be mentioned famous and somewhat fuller vocabulary by Toṭa ārya, it would scarcely have obtained the good name it still bears. Its author is Liṅga, first minister of the rāya of Uggehalli, son of the Brahman Virūpāksha and a follower of the Virūpāksha liṅga at Pampāpura (2. 3. 99); he has written it to help in understanding the old and renowned Śivakavis. 100 verses in Śatpadi.

15. Toṭa Ārya's Canarese Vocabulary², the Sabdamāñjari, 120 verses in Śatpadi, belongs to the beginning of the 16th century. Like the Kabbiga kaipīḍi it gives the meanings of some Tatsamas, Tadbhavas and old Canarese words. The Canna Basava purāṇa relates (63. 40, seq.) that only a short time after the death of Praudha rāya of Vidyānagari (*i. e.* after A. D. 1477)³ who is succeeded by Virūpāksha and the usurper Narasaya (Narasimha), a decline of Liṅgāitism or of the "Vira Saiva ācāra" happened, and "anācāra" (*i. e.* Vaishnavism) began to prevail. At that time Nirañjana Gaṇeśvara was born on earth of Gosala Canna-basaveśvara, and was called Siddheśa; he went to the garden (toṭa) of Kaggère, and there by his śivadhyāna became a great man, receiving the appellations of Toṭa Siddhaliṅga, Toṭa Yati, Toṭa Ārya.

16. The Canarese prose-versions of the Pañcātantra may be dated from the beginning of the 16th century, if the style of language that forms the only test regarding the age of the versions we have seen, be not misleading. Mr. Brown in the Preface to his Dictionary says that its Telugu translation in verse was done by the Kshatriya Baisarāju Veṅgaṭarāju perhaps in A. D. 1500. The version edited at Beṅgaḷūr in 1865 by Mr. J. Garrett—who states that "to make it more complete, the Sanscrit ślokas and Canarese padyas have been included", and that "the Editor has had the advantage of consulting two excellent copies contained in the Library of the College of Fort St. George"—appears

1) Brown's C. T. p. 52.

2) 1. 2. above p. XXX.

3) See above p. lvi.

kula, devate and phala; ii. about the prâsus and vaḍis; iii. about the śubha and aśubha aksharas, their kula, the classification of bāla svaras and kumāra svaras, the svara kâlas and svara lîngas, the alpa and mahâ-prâpas, the kavitaḥpatinâmāksharas and kavitaḥkanyakânâmāksharas and the daśa kûṭas (combinations), and the adbhides; iv. mentions the nakshatrâdhibhides, the bhāvas, thirty-six alaṅkritis, nine lîngas, two sandhis, six prâsus, seven vibhaktis, three kâlas, three purushas, and ten nighaṇṭus as subjects that poets ought to know; then he enumerates the sixteen arrows of Cupid, the adbhidaivas of the pushpâstra, the mohabheda, the kâmakalâ nâmas and sthânas, the dârpakakalâ nâmas, the candrakalâs, the strîkalâ sthânas, gives a description of four viṭas, the vairâksharalekhanakrama, and lastly of the Shaṭpadi lakshaya. The work, excepting the Sisa instance of the Telugu and the Shaṭpadi lakshaya, is written in Kandas and Samavrittis.

18. According to an obscure (perhaps spurious) dâsa hymn of only three verses, found among a number of miscellaneous dâsa hymns in our possession, the Vaishṇava dâsa Purandara Viṭhala of Paṇḍaripura may have been living at Vijayanagara (Vidyânagara) in a vilambi sanvatsara, on phâlguna bahuḷa çauti śrīvâra. This year may be the vilambi year 1538, when Aḥyuta deva ruled, who succeeded Kṛishṇa râya in 1529 and died in 1541. If the pada be genuine and the explanation right, Purandara would probably stand in close connexion with the Baṅgâlî Caitanya who from 1510-1516 roamed all over India preaching Vaishṇavism¹⁾. At the same time a slight doubt arises whether

1) Cf. Varâha dâsa's words: "This is the dâsas' lot: they fill all the countries". Ind. Ant. ii., 312. Caitanya was born A. D. 1486, and died 1534. Ind. Ant. ii., 1. 3. At nearly the same period we find the Hindu Bâbâ Nânak in the Panjâb, who was born 1469 and died 1539 A. D. He was "the first teacher and founder of the Sikh tenets, and laboured to reform the lives and religion of his countrymen, to break through the tyranny of priestcraft, outward ritual, and caste". He travelled in India, and visited also Makka and Medinah in Arabia. Ind. Ant. iii., p. 295 seq. Nânak, Caitanya, and Purandara lived under Muhammadan rule and influence; and besides Purandara was preceded at one of the seats of his labours, Vidyânagara, by a Christian Dewan (about 1145 A. D., see above p. lviii). "It is remarkable", says Dr. Burnell in his Pahlavi Inscriptions (Mangalore, 1873), p. 14, "that all the greatest reformers in S. India were born near Persian (Christian and Manichaean) settlements: Sankarâcârya (7th century) near Cranganore (K. duṅgalûr in Malayâlam), Râmanujâcârya (12th century) near Madras (at the ancient Christian settlement at Mayilâpura or San Tomé), and Madhvâcârya (12th century) at Kalyâna (in the Tulu country, where before the 6th century there was a Christian bishop). The only original S. Indian poet is the Tamil Tiruvalluvân (about the 9th century. Murdoch p. cxliii.), but he was a native of San Tomé, and of very low caste; in his sister, Avayâr's poems Christian influences are evident to a casual reader. In Tiruvalluvân's poem (the Kural, i. e. poem

three songs regarding the pūjā at Uḍupu on the Western Coast, that clearly bear the mudrikā of Purandara, are not an interpolation; for in the description of that pūjā the firing of guns (kovi), the jack-fruit of the Franks (pāraṅgi palasu), and the mango of Goa (Gove māvu) are mentioned, a circumstance that seems not to be much in favor of the author having lived so early as the year 1538¹⁾. However another obscure and at the same time mutilated little hymn, belonging to the collection, seems to corroborate the statement of the first-mentioned hymn which it immediately follows, for it appears to point out Purandara's death as having occurred in a raktākṣi samvatsara, in pushya bahula atisaya amavāsyā, which may be A. D. 1564, the very year when the Vijayanagara dynasty was destroyed by the Muhammadans²⁾. The two hymns appear among the additions. Purandara is known as the author of many Vaiṣṇava dāsa padas in Ragales.

19. Perhaps partly contemporaneous with, but independent of Purandara, was Kanaka, the Vaiṣṇava dāsa of Kānginele. This appears from his Mohanatarāṅgiṇi, in which he does not refer to any Kṛiṣṇa dāsas by name, but simply to Madhva guru (of Uḍupu, 1121-1197 A. D.)³⁾

written in Kuṇals or distichs) the indications of such influences are less precise, but still apparent. The resemblances between Christianity and the S. Indian modifications of the old Vedānta are numerous and complete, especially if the systems of Mānī and the Gnostics are considered", etc.; p. 15: "We have, indeed, long winded romances of how Sankara, Rāmānuja, and Madhva conquered all their opponents of different sects in disputations, but though all of them must have met Christians, there is not a word about them anywhere; it looks as if they were purposely ignored. That the Hindus have always been an imitative people, and ready to borrow foreign ideas, is proved by an enormous mass of evidence; e. g. writing was certainly adopted by them from foreigners; their astronomy and medicine (partly at all events) are of Greek origin; the Sikhs and similar sects are the result of intercourse with Muhammadans; and the Brahmasamāj derives its leading doctrines from Christianity. Mr. Fergusson considers that the Hindu architecture is of Greek origin."

1) A. D. 1519 Hindus had begun to use musquetry and cannon. Brown's C. T. sub 1519. See above p. xxxvii. French expeditions to India commenced 1604; but the name "Frank" (foreigner) may have been introduced before that time by the Arabs. Goa was seized by the Portuguese A. D. 1510, and it is not impossible that within 54 years (1510-1564) the grafted mangoes of Goa had become a common article of commerce on the Western Coast.

2) Purandara cannot have flourished in the 15th century, as has been supposed to be the case in the valuable article "Lieder Kanaresischer Saenger" by Dr. Moegling in the Zeitschrift der Morgenlaendischen Gesellschaft, xiv., 3, 502 seq., 1860. The Kṛiṣṇa rāja mentioned there is more than probably not the personage to whom oral tradition refers Purandara; cf. Brown's C. T. p. 59. The Kṛiṣṇa rāja whom people speak about and who died 1529, had as minister Appūji, who seems to have served already either his father or brother Narasiṅga rāja. See Tennāla Rāma Kṛiṣṇa's story in Canarese, and Tamil (Murdoch, p. 204. 207). Kṛiṣṇa rāja, 1501-1529, was also the patron of the Telugu writer Allasāni Peddanna; Brown's C. T. p. 11.

3) See Dr. Burnell's Vamsabrahmaṇa, p. xiv. Rāmānuja appears 1127 A. D., Weber's Rāmāyaṇa p. 110.

and the great tarki Rāmānuja (1, 2), calling himself the best of the dāsas (2, 1). If he was a beḍa (fowler), as oral tradition says, he certainly could also sing and write; for many are the Kṛishṇa songs he has composed in Ragales; besides these he wrote a Kṛishṇa bhaktisāra, of 108 verses in Shatpadi, and a rather voluminous work, the Mohanātaraṅgiṇi (1, 37). The last-mentioned composition contains 42 chapters with 2705 verses in one Ragale metre¹. It contains various Paurāṇika stories about suras, asuras, and Kṛishṇa, addressed to his wife. He remarks (2, 1): "He who has composed the work, is Kanaka, the best of the dāsas; she to whom he has related (it), is the prudent young woman. The author of the work is Ādikeśava (a Narasimha idol, 42, 76) of Kāginēle: if one hears the work, virtue is obtained" (cf. 1, 25). In 2, 13 he makes an attempt to enumerate the countries of Ancient India, and unhesitatingly mentions also the Hoysana (Hoysala) and Cauṭa countries, the last one very probably being the territory of the Jaina dynasty of that name on the Western Coast, obscure members of which are still living (see further on No. 37). In v. 1, 18 he says: "I praise the good Kaviśvaras who translate the good Purāṇas"; from which it would appear that in his time Vaiṣṇava Purāṇas were translating into Canarese, a circumstance that partly guides one in chronological attempts.

20. The Bhārata Nighaṇṭu falls after the time of Kumāra Vyāsa, as the author states in the initial verse: "I will carefully explain the meaning of the words for which the kavirāja Kumara Vyāsa, in the Bhārata, has become famous." 62 kanda verses.

21. The Liṅgāita Virūpāksha paṇḍita finished his Canna Basava Purāṇa A. D. 1585 (63, 77). He was a disciple of Siddha Vireśa of the Hiri maṭha (chief or old convent) at Vidyānagara (1, 21 seq.), about 20 years after the town's capture by the Muhammadans. Of his teacher he says that he became the guru of seven hundred vara Khalindaras (fakirs?), went to Makhya (Mekka), caused rain (maḷe) to fall at the time of a drought, was revered by the Suritāḷa (Sultān), and hence was called Maḷe Malleśa², i. e. the great rain-master (1, 18, 19). The work contains 63 chapters consisting of 2898 verses in Shatpadi.

22. To about the same time may belong the Canarese Rāmāyana by Kumāra Vālmiki, who dedicated his work to the Narasimha idol of Torave (1, 10; 113, 66, 67) in the district of Solāpura. He praises

1. Its scheme is two times: 1, 1, 1, 1* 1, 1, 1.

2. A Male rāja appears Bas. P. 44, 52; 54, 74; Can. Bas. P. 55, 44; Rūgh. Carita 1, 19.

"Kamīra Vyāsa, the author of the beautiful Bhārata in Canarese" (1, 18; 113, 70). His work comprises 113 chapters with 5148 verses in Shaṭpadi, and has no Uttara kāṇḍa.

23. From the end of the 16th century probably dates also the translation of the Bhāgavata Purāṇa. Towards its conclusion it is said in the true Vaishṇava dāsa style: "The good poet Cāṭu Viṭhala nātha has made the Canarese translation." It contains 11,298 verses in Shaṭpadi. The abridgment in prose of the Bhāgavata in Tamiḷ dates from the end of the 18th century; the Telugu was done about 1405 A. D. by Bommēra Poturāju, who lived under Siṅgama nīyudu (chief) who was the mūla-purusha (founder?) of the Veṅkaṭagiri samsthāna, and was contemporaneous with the bard Srinātha who composed the Naishadha or story of Nala¹⁾.

24. The same may be said of the work called Kṛishṇa līlābhyaḍaya (1, 16), a saṅgraha of the daśama skandhas of the Mahābhāgavata (1, 17), 51 chapters with 2543 rather refined verses in Shaṭpadi. It is of the Vaishṇava dāsas' time, the author remembering the guru Madhva muniṭa, (called also) Ānandatīrtha ārya (1, 10). The same, regarding its authorship, appears from the following two verses: "In the shining country Pēnu-gonḍa (where at that time the wrecked dynasty of Vidyānagara still existed)²⁾ is an excellent man belonging to the Brāhmaṇas of the great grāma of Kaḍagatūr, a person of peerless good conduct, a handsome (aḷagu) ārya, a big Vaishṇava, a Canarese of the Northern district, a worshipper of the feet of guru Madhva muni, and a descendant of the Jāmadajū vatsa gotra. His son is the good Veṅkārya Timma arasa ārya. His firstborn son am I, Veṅkārya ārya; and my mother is Seshāmbē, the crest-gem of young women, true to her husband, good, with lotus-eyes, and of an comprehensive understanding. I am the brother of Narayāṇa ārya of pure knowledge, and bear the name of Hari dāsa. Depending on Hari's grace, I have become an author; Veṅkaṭa Sauri (*i.e.* Kṛishṇa at Tirupati with the hill of Veṅkaṭagiri)³⁾ is the lord of this work" (1, 21, 22; 51, 26, 27).

1) Murdoch, p. 111; Brown's Preface to his Dictionary. The Telugu fragmentary Padma Purāṇa and Vishṇu Purāṇa are by Vēnnēla Kaṇṭi Sūrayya (Br.'s Preface), and were done after the Bhāgavata and Prabhūliṅgalīlē (Br.'s Essay i., p. 8). 2) See also above p. xlviii. and No. 41, note. 3) Mr. Brown in his C. T., p. 2, says the Tirupati temples were built 1010 A. D. Ziegenbalg's Malabarische Götter, p. 112, it is stated that the temple at Tirupati was built by the Tōḍamān Adṇḍai, an illegitimate son of a Cola king. According to Ind. Ant. ii., 107 this king was Kulottuṅga Cola who conquered the Telugu country, and appears between 1143 and 1171 A. D.; see above p. xxi, xxix. Ziegenbalg, p. 58 (cf. 112, 116, 117) it is said that Tirupati was taken from the Saivas by Rāmānuja (12th century).

25. Nijagūṇa yogi, an Ārādhyā Brāhmaṇa (Saiva), falls somewhere between 1522-1657 A. D., though vulgar tradition says, he lived 900 years ago in the Maisūr country as a petty king¹⁾. He is mentioned by Śhaḍakshari of No. 27 in his Rājasekhara vilāsa (1, 16) of 1657 A. D.; his approximate date will be known from foot-note 2. Six works are ascribed to him, viz. 1., a Kaivalya paddhati, chiefly on yoga, 174 Ragalē songs in the Vaishṇava dāsa style and under eight headings; 2., an Anubhava-sāra; 3., a Paramānubhava bodhē; 4., a Paramārtha gite, in which a guru instructs his pupil in the Vedānta, using a sort of Lalita Ragalē (two times 4.4.4.3, also with final alliteration); 11 paragraphs with 1469 verse-lines; 5., Purātana tripadis, 77 verses in Tripadi regarding the sixty-three Purāṇas (Saiva devotees, see above p. lv.); 6., the Vivekaçintāmaṇi, a Saiva concordance of the Vedas, sūtras, purāṇas, etc., in Campu, the prose greatly preponderating: this work has been translated into Tamil²⁾.

1) Compare the Nijagūṇa mahārāja of Can. Bas. Purāṇa 57, 56.

2) Murdoch's

Catalogue, p. 74. It is there called a "small treatise"; but in Canarese it comprises 10 prakaraṇas, and the Beṅgalūr printed edition contains 564 pages of 19 lines each. The tradition that N. lived 900 years ago is stated and acquiesced in by Gaṅgādharma Maḍivāleśvara Tūramari, Canarese Translation Exhibitioner E. D., in his Saṭikarājasekhara, Belgau, 1871. Significant as to Nijagūṇa's age, however, is what he says himself in the first prakaraṇa of his concordance under the heading "sūtra viçara", Beṅgalūr edition, p. 22, viz. that there is the Sābara bhāṣya for the Pūrvamīmāṃsā or the Jaimini sūtra; the Bhāṭṭa of Bhāṭṭāçārya, a vārtika for the Mīmāṃsā sūtra; and for the Sābara bhāṣya the vyākhyāna called Prābhākara, a matāntara by Prābhākara guru, a disciple of Bhāṭṭāçārya; further that Śaṅkara guru Bhagavatpādāçārya composed the Vedānta bhāṣya on the Uttara mīmāṃsā; and that Vivaraṇāçārya wrote a Vivaraṇa regarding this Bhāṣya; that regarding the same Śaṅkara bhāṣya a vṛitti, the Pañcapādikā, the Rāmānandiya, the Brahma vidyābhāraṇa and many other vyākhyānas were done by Śaṅkara's disciples; and that also regarding the Śaṅkara bhāṣya Vācaspatimiśra wrote the vyākhyāna called Bhāmati; "for it (what?) is the vyākhyāna called Kalpataru; for it is the (ikā called Kaustubha".—As puṇyakshetras he mentions (p. 421) also Jagannātha, Viṭhala, Śeṣhāçala (i. e. Veṅkaṭagiri), Kāñē, Kalyāṇa; as a śaktipīṭha also that of Hōnnāmbē at Sīvagāṅge, and that of Mahālakṣmi at Kōllāpura. Regarding Vācaspatimiśra see Ind. Ant. i., 297 seq.; 354; ii., 71 seq.; iii., 81 seq.; Aufrecht's Halāyudha, p. iv. The Sabarabhāṣya is mentioned Ind. Ant. i., 309. (A Rāmānanda belongs to the end of the 14th century, Weber's Rāmāyaṇa p. 110).—Dr. Burnell has kindly furnished the following notes in a letter dated Tanjore, 20th October, 1874: "As regards the Pūrvamīmāṃsā, the Sābara bhāṣya is the oldest known Commentary. The C. by Bhāṭṭāçārya is the Tantravārttikā of Kumārila Bhāṭṭa who lived in the 7th century A. D. Prābhākara Bhāṭṭa's atheistic Commentary is not known to be in existence. As regards the Uttaramīmāṃsā, Śaṅkarāçārya lived at the end of the 7th century A. D. (see p. ii. of the Preface to the 1st Vol. of my edition of the Sāmavidhānabrāhmaṇa). The Vivaraṇa I cannot identify. The Pañcapādikā is by Pādmapadma said to have been a disciple of Śaṅkara. Rāmānanda's C. has been printed by Dr. Roer; the date is uncertain. The Brahma vidyābhāraṇa (by Advaitānanda) is an abridgment of it by a pupil. The Kalpataru (by Amalānanda) was written in the reign of king Kṛishṇa († of Vijayanagara at

26. The Praudha rāya Caritra too may belong to the end of the 16th century. Of this there would be no doubt, if the author, when calling Maḷe Mallesha his guru (for instance at the end of the chapters), means that this person was still living or that he had been educated by him¹⁾. The Liṅgāita author was "Adṛiṣa appa (father), a disciple of Maḷe Mallesha, and the son of Anna appa who belonged to the karē kula of the merchant-chiefs (deśāi) of the Paragaṇe (Perguna) of Kollāpura in the Bijaṇpura prānta" (21, 38-41; 1, 25). The work contains 21 chapters with 1113 verses in Shatpadi, and tells how Jakkaṇārya related to king Praudha of Vidyānagara (A. D. 1450-1477)²⁾, whom he served as minister and who evinced an inclination towards Vaishṇavism, various Śaiva stories, that are mostly, if not throughout, more detailed accounts of the legends which are sometimes only alluded to in the course of the tales of the Basava and Canna Basava Purāṇas³⁾.

27. A. D. 1657 the Liṅgāita Shaḍakshari deva completed his Rājaśekhara Vilāsa (14, 184), seventeen years after Cannapaṭṇa (Madras) was founded by the English. The work forms a Liṅgāita novel in which Rājaśekhara, the son of the śaiva king Satyendra Coḷa of Dharmavatipura, is playing the chief role, and is valuable only for its fine, though very often voluptuous, diction⁴⁾. Except some verses in Ragales, it is in the pure Campū of the first Canarese period, as also with regard to grammar. Besides this work Shaḍakshari wrote a Sabara-śaṅkara vilāsa and a Vṛishabhendra vijaya in Canarese; and a Kavikarṇarasāyana, a Bhaktādhikya, and a Sivādhikya in Sanscrit⁵⁾. His Rājaśekhara vilāsa is based on a Śaiva work called Bhāvaçintāratna by Mallaṇārya (of Gubbī, 1, 78)⁶⁾. In the preface he remembers first his own guru Cika vīra deśika, then Basava, Canna Basava,

the beginning of the 16th century) The Kaustubha (by Appayya Dikshita of the N. Tanjore District) was written at the end of the 16th or beginning of the 17th century. Nijaguna cannot possibly have lived before the middle of the 17th century.... To be sure, Appayya Dikshita was a great promoter of the Śaiva religion, and sought to make Śiva=the Brahma of the Vedānta. I am much surprised at the omission of the Śaiva C. on the Vedānta sūtras, that by Nīlakaṇṭha. It was certainly in existence about 1500 A. D."—Mr. Brown, in his C. Ts., places Appayya Dikshita 1522 A. D.; the year may refer to his first public appearance.

1) See above p. lxiv.

2) See above p. lvii.

3) In 1, 31 I meet the expression "Tigula ārya" together with Karṇāṭa, Drāviḍa, etc; Tigulānya occurs also Can. Bas. P. 62, 6; see also Ind. Ant. ii., 24.

4) Its leading scenes appear in the Maṅgaḷūr

Anthology, Basel Mission Press, 1874.

5) Gaṅgādhara Maḍivāloṣvara, p. 1.

6) See above p. lvi.

Allama, (Toṭa) Siddhalinga yati¹⁾, further (of the Purāṭanas) *e.g.* the Māḍiga (chuckler) Cannayya who ate with Siva²⁾, Mārāyya who played at dice with Sarva³⁾, the Beḍa (fowler) Kaṇṇappa of Appuḍuvūr in the Kāḷahastigiri district who plucked out his own eyes and gave them to Bhava⁴⁾, Koḍagūsu of Kolūr who offered milk to Abhava⁵⁾, Dīpa kali who built a fort for Sivādhava, spending his whole property in his name⁶⁾, and then also Nijaguṇa yogi (6-16)⁷⁾. After them he thinks of Reṇuka ārya (ārādhyā), Rāma ārya (or Ekorāma tandē *i.e.* father), Paṇḍita ārya, Maruḷa ārya, Miya deva⁸⁾, Jakkana ārya⁹⁾, Malhana ārya¹⁰⁾, Mallana ārya (of Gubbi¹¹⁾, Saṅkara¹²⁾, Hariśvara¹³⁾, Rīghava¹⁴⁾, Keśirāja¹⁵⁾, Soma (of Pāḷkurike)¹⁶⁾, (Kere) Padma¹⁷⁾, Bhima¹⁸⁾, and Bhoja (17-19), especially praising Hari deva (Hariśvara) again in v. 20, 79 and 88. Then he gives also his genealogy (53-68): Reṇukeśa Revana prabhu, Revana ārya, Reṇuka ācārya) was born of the īśa (liṅga) at Kōllipāki¹⁹⁾ as a Jaṇigama, instructed Kumbhaja (Agastya)²⁰⁾ and other munis, went to Lauṅke, fulfilled the wish of Vibhishana, frustrated the plans of the Siddhas, (came to Kalyānapura and) frightened (king) Bijjala, gave sight to a man called Telliga, (went to Viṣṇu Kauṇḍi and) caused the trembling of Viṣṇu's idol to cease, released from bondage many females, fulfilled the wish of Vikramārka, crushed Kharpara, preserved the Yaksha, married daughters of kings²¹⁾, and (thus he) Revana prabhu obtained

1) See above No. 15.

2) Can. Bas. P. 55, 12.

3) Bas. P. 9, 41.

4) Bas.

P. 9, 36; ch. 18. His history occurs also in Tamil; Murdoch, p. 77.

5) Bas. P. 9, 38; ch.

14; Can. Bas. P. 57, 39.

6) Gana sahasra nāma 5, 4; Bas. P. ch. 16.

7) See No. 25.

8) Bas. P. 58, 10, at the time of Basava.

9) See above No. 10.

10) See

above p. xlv.

11) See above No. 8.

12) Above No. 7.

13) Above No. 1.

14) Above No. 2.

15) Above p. xxxiii.

16) Above No. 3.

17) Above p. lii.

18) Above N. 6.

19) Kōllipākīśa was Reṇuka in the Dvāpāra, Revanārya (Revanā-

rādhyā, Revana siddheśvara, Revana siddha) in the Kūli age (Paṇḍitārya vama-āvali, taken

from the Sanscrit Saṃpr. bheda-gama, 1, 18); Revana's guru-throne is at Kadālpura or, in

Canarese, Bālehalli (1, 1 and conclusion, which place was founded by one of his disciples,

Can. Bas. P. 62, 35 seq.). He is the first of the five ā-āryas or ārādhyas who are considered

to be the founders of the liṅga worship. The second is Maruḷa (or Maruḷa Siddha), born

of the Siddhavaṭa, whose throne is at Ujiniyāpura or Ujini (2, 1 seq.). The third is Paṇḍita,

born at Sudhākunda (see above, p. xlv.), and his throne is at Srī-saila (3, 1 seq.). The fourth

is Ekorāma (or Ekorāma tandē), born at Drākshārāma kshetra, and his throne is at Ketāra.

The fifth is Viśva, born of the Viśveśa liṅga, and his throne is at Kōllipāki (4, 1 seq.). The

Gana Bas. P. enumerates four, leaving out Viśva (59, 21-30). Revana is probably meant

in the śāsana adduced Ind. Ant. i., 80 seq. (Kanna, Bamma, Nimba are names not un-

frequently met in Liṅgāṭita books). An Ekāntārāma of Abbalūr appears Bas. P. 19, 2 seq.;

cf. Ganasahasran. 8, 48; Ganas. 8, 53 a Mārāyya of Kōllipāki is mentioned.

20) In the

Tamil Siddhānta-sikṣhāmaṇi of the 17th century the contrary is stated. Murdoch p. 71

21) King Rājendra Cola (about 1000 A. D., see above p. xvi.) gave his daughter in

marriage to Revana siddha, says the Can. Bas. P. 55, 23.

the son Rudramuniśvara; and when 1400 years were completed¹⁾, Repukāçārya re-entered the īṣa at Kollipāki. Rudramuniśvara²⁾ showed forth Siva's greatness everywhere, gaining victory over the kshudra matas. In his lineage (vamśa) Uddāna śivayogi was born, whose spiritual son was Annadāniśa deśika³⁾. His disciple was Revayasiddha deśika, who lived in the maṭha of Danugūr (or Anugūr). His disciple was Çikavīra, whose disciple was Shaḍakshari who composed the work⁴⁾.

28. To the middle of the 17th century probably belongs also the Rāghavāṅka Caritra, or the tale about the above-mentioned⁵⁾ poet Rāghava, by Çikka Nañjeśa, who was a disciple (karakamalasambhava) of Pañçavannige Siddha Nañjeśa, the lord of the guru-throne at Pūvalli pura (Hubballi, near Dhīravāda), who was the spiritual son of Kuruvatti Nañjeśvara, who was the spiritual son of Annadāniśa (of Shaḍakshari's genealogy: 1. 21. 22)⁶⁾. Çikka Nañjeśa remembers, besides others, Prandha narendra, and Jakkapaṛya, Çamarasa, Viraṇāçārya, and Nirvāṇi Boleşa, who lived at his court (1. 12. 13), and also Toṭa ārya (19. 94; No. 15). The work contains 19 chapters with 1495 verses in Shaṭpadi.

29. From this time may date also the Liṅgāita translation of the Brahmottara Purāṇa or Sivakathāmṛitasāra, made with the help of guru Sānteśa liṅga, and containing 32 chapters with 1885 verses in Shaṭpadi. Our MS. offers no key to fix the time of its composition, except its mentioning Hompāvēsa Hari deva (Hariśvara), its Shaṭpadi and the

1) 700 of these peculiar 1400 years appear in Liṅgi rāja 4 after v. 34 (cf. Can. Bas. P. 63, 41. 42) in words that are put into the mouth of Çanna Basava deva, saying to Viśhabha, who returns without his liṅga from Anumisha to Kailāsa (see above p. xxi.), regarding his former births: "Was not Indrajit (Rāvaṇa's son) 700 years ago in the womb of Maṇḍolari (Rāvaṇa's wife), and was born? When thou tiedst the royal insignia of sacred ashes to (his) body, grace was obtained by me. Do not fear, lord of Kūḍal sangama (or Kūḍal, at the Kūṣhṇa river)! I am the handmaid of thy handmaid". Counting back from 1160 A. D. (about the time of Basava) Rāvaṇa would have lived 460 A. D.; and counting back from the year 785 A. D., in which Basava died according to the Can. Bas. P. (see above p. xxxii.), Rāvaṇa's time would fall 85 A. D. according to Liṅgāita views. 2) He appears at Çanna Basava's time (about 1168 A. D.) and immediately after his death again. His famous disciple was Muktimuni; Muktimuni's disciple was Dīgaṃbarasū Muktimuni who founded Bāḷeḥalli near Hōnnūr in the Male desa. Can. Bas. P. 62, 35 seq.; see above p. xlviii.

3) Mentioned in the Rāghavāṅka Kāvya, 1. 24; 19. 96. 4) Gangādhara Madivāleśvara says that he died at Elendūr (where at the period of Toṭa Siddhaliṅga the King Çanna ōḍeya was a good Liṅgāita, Can. Bas. P. 63, 55), and that up to this day his relations are at Kōllipāki, Danugūr to the South of Bēṅgalūr, and Elendūr (Yabundūr). 5) p. li 6) There is a Siddha Nanjesvara at Toṭa ārya's time; Can. Bas. P. 63, 47. A Pañçavannige Çanna Mallikārjuna appears Śaraṇalilāmṛita p. 5.

late style of its language. A Tamil translation of the *Brahmottara kâṇḍa Varatuṅga* by Râma Pândya has been referred to about the 12th century¹⁾.

30. Also the *Bhaktirasâyana* by Sahajānanda whose paramâtma seems to have been Siva and whose guru was śrīmatparamahamsaparivrajākācārya śrī Saččīdānanda, may possibly be referred to about 1650 A. D. The first Saččīdānanda (of five of that name) of Sṛīṅgeri is the seventh guru before the present one (called Nṛsiṃha Bhāratī)²⁾, and he may be meant on account of para. 31: cf. however paras. 46-48. The work is a prayer in 108 *Shatpadi* verses of inferior merit.

31. The popular treatise on pantheism, called *Anubhavāmṛita*, was composed by Raṅganātha (Śrī Raṅga), a son of Mālīnga of the Sahavāsi family, a pupil of śrīmatparamahamsaparivrajākācārya Sahajānanda guru, and an ardent follower of the Mallikārjuna liṅga of the lovely Sṛgiri or Sṛīśaila, or of Sṛgiriśvara (1. 1-3; 18, 27-36). Sahajānanda may be identical with the author of the just-mentioned *Bhaktirasâyana*. I see no valid objection to assigning the composition to about 1680 A. D.; and in fact vulgar tradition makes it 200 years old. It numbers 13 chapters with 856 verses in *Shatpadi*:

32. A rather bulky Liṅgāita work (our MS. is not properly numbered), the *Akhaṇḍeśvara* (Siva) *vačana*, called also the *Shatsthala ācāraṇa* and treating on all the various highly mystical topics of the Liṅgāita sect, may date from this time. The form of the *vačanas* seems to be *Ragaḷe*; the author is not mentioned, but the style is modern. The headings of the 9 chapters are: guru kārṇya sthala, liṅga dhāraṇa sth., vibhūti sth., rudrākshē sth., bhakti sth., tūrya nirālamba sth., prasādi sth., prāṇa liṅgi sth.; the six sthalas can mean: *śaḍ akshara* (om namaḥ śivāya), *śaḍ dhiātu*, *śaḍ karma*, *śaḍ indriya*, *śaḍ bhāva*, *śaḍ liṅga*.

33. The following three little treatises (like which there are very many), according to their language, ideas and form, may belong to this time: 1. The vedāntic treatise of 15 *vačanas*, called *Pañcīkaraṇa*, each *vačana* concluding with the words: "Is it not so, oh Cīdānanda sadguruprabhu?" 2. The 7 *Liṅgāvadhūta vačanas*, each one concluding either with: "Oh Saṅkara, Naṅjuṇḍeśvaraprabhu!", or with: "Oh Kūḍal's Cannasaṅgamadevaprabhu!" (Kūḍal is the place where Basava died). 3. The *Saṅkaratatva*, 7 *Ragaḷe* verses told by a Saṅkara deva.

1) Murdoch p. 82.

2) Mysore Kṛishṇa rāja's list of the Sṛīṅgeri gurus; the title put to Saččīdānanda appears in the list, p. 13, as belonging to the Sṛīṅgeri svāmis.

34. About 1760 A. D.¹⁾ falls the popular composition of the Canarese so-called Jaimini Bhārata²⁾ by Lakshmiśa of the Bharadvāja family, a son of Aṇṇama of Devapura (Amarapura, Surapura; 1, 11; 34, 40. 41. 47)³⁾, containing 34 chapters with 1907 verses in Shaṭpadi. Its easy style is a curious mixture of old and new forms, a peculiarity that more or less pervades all the works of the later period. There exists also a Telugu translation of the Jaimini Bhārata which is very popular; it is sometimes mentioned as pañca ḍabhu, "mere fiction", which name is given to apocryphal poems that are not grounded on any classical tradition, as the Mai Rāvaṇaṇṇaritra, Satanukha Rāmāyaṇa, Kṛṣṇārjunasaṁvāda, and Gaṅgā Gaurī saṁvāda⁴⁾.

35. The Vaishṇava dāsa songs of Varāha Timmappa are also to be referred to about 1760 A. D. This appears from one of the hymns that bears his mudrikā, in which a person of Sīvabelli Māgaṇe (a division of a district) is introduced as having gone with his family to the Mūḍugiri (Tirupati), to tell the Kṛṣṇa idol there his deplorable state that began under a Vibudhendra yati in the Pramādi saṁvatsara (A. D. 1759) on caitra śuddha pañcāmī, when Gopālayya of Sāgara was the karaṇika of the hobāḷi (a division of a district). The country then fell into the hands of the Navāb deva, and the devotees of Siva fled from Epupura. The manager of the hobāḷi, that belongs to Kanyānagara, was then Mudrāḍi Anantayya, a man of tyrannical temper. The father of the family, unable to bear the persecution, runs away, halts at Someśvara-koṭṭe, crosses the Ghaṭṭa in coming to Bhimakattē and seeing Muḷḷubāgil svāmi, etc., etc. A. D. 1760 the Navāb Hyder made himself master of the kingdom of Maisūr.

36. To the same time may belong the Vaishṇava dāsa songs by Viṭhala and Madhva; the first calling himself an abhinava (new) Purandara⁵⁾, and the second remembering "the feet of the excellent

1) H. Narasimmiāh, proprietor of the Vičāradarpaṇa Press, Beṅgalūr, in his prospectus (1873) regarding a new edition of Lakshmiśa's work, says the poet executed his work about 180 years ago. Mr. Narasimmiāh has no doubt made to his own opinion proper inquiries before printing the statement. Some say, for instance, the Munshi Tirumalē Śyāmaṇṇa of the Wesleyan Missionaries at Maisūr who knows the family very well, that the work is not even 100 years old.

2) The Sanskrit work is a Paurāṇika composition, and seems to have been in existence already before the 7th century; see Weber's Ind. Streifen ii., 392; Ind. Ant. iii., 23. 25; above p. xliii.

3) This place, named also Devaṇṇapura, is in the Bānāvāra Tālūk of Maisūr.

4) See further on, No. 45, a Canarese composition of the same name.

5) Ind. Ant. ii, 308; the Viṭhopaṇṇaritra mentioned there, does not belong to Viṭhala dāsa. See further on.

Purandara dāsa" in his *Abhinanyu kṛiṇṇa*¹⁾, a composition in *Raḡalēs* of 43 pages in MS. There is a *Citrāsenakāḷaḡa prasaṅga* by Madhva dāsa of *Kuḇuma pura* (*Uḇupa?*)²⁾, taken from the *Bhārata*, in 355 *Yakshagāna* verses³⁾.

37. A. D. 1761 the Jaina *Surāla*, according to his own final statement, wrote the story of the nymph *Padmāvatī devī* for *Cēnnumma devī* of the *rāṇivāsa* (queen's house) of *Sričandraśekhara* (*Cikkarāya Cauṭa* of *Puttikāpura* (probably *Puttūr*, not far from *Maṅgaḷūr*), the present *Cauṭa ex-rāyas*⁴⁾, according to this work (1, 84), belonging to the *Kādambas*. The story has 12 chapters with 1671 verses in a *Raḡalē* metre.

38. Very probably from A. D. 1768 dates the *Anubhavaśikhāmaṇi*; for the author, *Rāmačandra*, a devotee of the *Virūpākṣa līṅga* at *Hampe*, states (24, 59) that he finished his work in the *Sarvadhāri samvatsara*, by which must be meant 1768 A. D., and not 1828, as our copy was written in 1844. In verse 9 he asks a blessing of *jagadguru Mallikārjuna*, *Paṇḍitārādhyā*, *Onnama ācārya* who is an *avatāraśishya* of *Aḡahara* (*Siva*), and *Saṅkarācārya* in the *maṭha* of *Sṛṅgaripura* on the southern bank of the *Tuṅga*; and in chapter 9 he relates a story about *Saṅkarācārya* defeating the *Jainas* at *Kōṣi*. The mention of *Saṅkarācārya*, the founder of *Sṛṅgeri*, is a circumstance very rarely met with in *Canarese* compositions. Regarding himself the author says: "The *purohita* of my house is *Bommi baṭṭa* of *Jāḇa* (weaver) *Hebba* || i. When *Pedda arasa* of the *Gautama gotra*, of the great *Āḡirasa Āyāsyā pravara*, of the *Baudhāyana sūtra* of the *Yajuh śikhe* of our *Yajurveda* invested me with the sacrificial thread (*muṇji*), he readily and cheerfully gave me instruction regarding the thread (*yajūpavita*) and the *giyatri*; and by this grace of the *guru* I set forth the *Anubhavaśikhāmaṇi*. The *kāraṇika* *Govinda Sāmba* of *Mayyūrapura* is my maternal uncle and *guru*, who took my hand, taught (me), and showed (me) the road to good poetry". His own father was *Rāmačandra*, the *kāraṇika* of the village *Kurutukotē* of the *paragaṇe* of *Krutapura* (i. 10-12). The work contains *Saiva* legends first told by *Gautama muni* to

1) *Ind. Ant.* ii., p. 309. 2) *Ibid.* p. 310. 3) *Yakshagāna*, a term not in the *St. Petersburg Lexicon*, in *Canarese* and *Telugu*, denotes "a melody". Mr. Brown s. v. says: *Yakshagāna* is "poetry written rather to suit an air than according to the strict rules of prosody". But such licence is not to take place in *Canarese*, as it includes all the metres: respectively *Mōri*-metres, that are fit for being chanted: *Kandas*, *Raḡalēs*, and *Ṣaṭpadis*. As a work composed in the *Yakshagāna* style, he mentions c. g. a *Ṣitākalyāṇa*. Cf. the *Ṣitākalyāṇa* of our list, No. 52. 4) See above p. lxiv.

Gambhīra rāya of Ratnagiri paṭṇa in Kāśmiradeśa, who in the end with his town went to Kailāsa; and then, under the appellation of Gambhīrarāja-caritra, by Satyaśivayogīndramuni to Uttamarāja of Kāntāvatipura in the North, who obtained the same benefits from them. Chapter 24, 22 the author states: "When I saw this poetry that, with joy, had been composed in Sara śaṭpadi by Rāghava, the spiritual son of Hampē's Harihara¹⁾, I learned its meaning by the guru's grace, and composed it in Bhāmīni, Vārdhika, and Sara śaṭpadi". He observes 24, 58 that the benefits derived from hearing his composition are similar to those derived from hearing the Bhāgavata and Purāṇas, probably meaning Canarese translations of them.

39. To the later days of the Vaishṇava dāsas seems to belong the Nalācaritra,—9 chapters with 481 verses in Śaṭpadi,—the author of which calls his Kṛishṇa the Canniga rāya (*i. e.* Raṅganātha) of Varapura, for instance. 1. 2. 3. The two Telugu translations are mentioned above under Nos. 2 and 23.

40. Here we venture to place also the Nijaliṅga śataka, 100 verses in Śaṭpadi in praise of Śiva, the language resembling that of the padas of the Vaishṇava dāsas. Each verse towards its end contains the words: "Oh Nijaliṅga bhavabhaṅga!" The last verse says that the author's liṅga has its abode at Kadrubhava-pura (Pampā-pura?) on the shore of the Tuṅgabhadra²⁾.

41. About 1800 A. D. the Liṅgāita Sarvajña's Vačanas in Tripadi may have been composed, with such headings as guru karuṇa paddhati, liṅga p., iṣṭa liṅga p., bhakta p., jñāna p., etc.³⁾ MSS. of them vary to a great extent: a Beṅgaḷūr edition (1872) contains 105 verses, a Dhāra-vāḍa one (1866) 225; whereas one of our MSS. (A.) has 398 verses, although a chapter on kālajñāna is wanting, 33 verses of which are contained in another incomplete MS. (B.). This chapter also is not in the other recensions. A. contains forty riddles (ōgaṭu, ch. 21)⁴⁾ and

1) See above p. liv., where it is stated by the author of the Rāghavāṅkacaritra that Rāghava has invented the Śaṭpadis. He means the modern Śaṭpadis, that are unconnected with Nāgavarma's devākshara-feet, as is seen from Rāghavāṅka c. 19, 82 seq., where he adduces patterns in short letters of the Vārdhikya, Sara, Kusuma, Bhoga, Bhāvani (?) and Parivardhini, and introduces another kind, the Uddapṇa śaṭpadi, which regarding the number of Moras is exactly like the Vārdhika of our text (337), whereas his Vārdhikya pattern in our two MSS. lacks two Moras in each hemistich; but the Vārdhikya in which he has composed his work, quite agrees with our rule 337.

2) v. 81 contains the Hindusthāni term "lācār", needy. Nijaliṅga is also a proper name of men, see *e. g.* Baś. P. 59, 1; Gaṇasaḥ. 8, 10.

3) Cf. Ind. Ant. ii., 23.

4) There are also riddles in Tamil, Murdoch p. 208.

a story of 15 verses told by the author regarding himself (ch. 22), neither of which is in the other recensions. According to the said story Sarvajña was the illegitimate son of the Saiva Brāhmaṇa Basava arasa of Māsūr (in the zillah of Dhāravāḍa), and had been born of a widow, a Māḷava woman, whom his father, in returning from a pilgrimage to Kāśi to obtain a prasāda for a male child, had met in the potters' street at Ambalūr, and upon whom he had bestowed his specific sivaprasāda. Sarvajña's prophetic sentences are, we think, based upon the kālajñāna in the Canna Basava Purāṇa (63, 60 seq.; but he goes further, stating that before the great Liṅgāita ruler who is to come also according to the Can. Bas. P¹), to restore the Kalyāṇa dynasty, called Basavanta deva or Vira Vasavanta, Raṅgadurga (also: Raṅgapatṇa, Raṅgapura, Sriraṅga)² will be taken by people with trowsers and hats (toppige), an event that cannot well refer to Sriraṅgapatṇa A. D. 1610 becoming the seat of government of the Māsūr dynasty in succession to that of Vidyānagara in that place; but probably refers either to its being taken by Haider in 1761, or by the English in 1799.

42. From the beginning of the 19th century may date also the Kumāra Rāma Caritra composed by the Liṅgāita Raṅgayya, son of the pañcāla (artificer) Canna Bhujaṅga of the Canarese country, in which he

1) It says, he will be born in kali 4683 in the svabhānu samvatsara (i. e. either 1582 or 1583 A. D.), will go to the town that bears the name of Basava and is in the midst of Enne-kāveri, and after the final destruction of the Narasiṃha dynasty by the Turkas will come to Vidyānagara, take possession of the Bāliya bhāṇḍāra, and rebuild Kalyāṇa; 63, 64-70. (The Purāṇa dates from A. D. 1585).

2) Raṅgadurga, etc. is very unlikely to mean the island Sriranga opposite Tiručināpalli in the Kāveri, that contains two pagodas, one of Vishnu or Sriranga, and one of Siva or Jambukeśvara. The following to some extent only probable dates may be mentioned: 1565 A. D., after king Rāma's defeat, his general and minister of Vidyānagara, took the government. 1572 Tirumala, a brother of Rāma, held the rule for some time at Penugūṇḍa (see above No. 24) and at Srīrangapatṇa, and then was succeeded by Sriranga. 1585 or 1591 Venkatapati followed, since 1594 at Chandragiri, 11 miles from Tirupati (cf. Ind. Ant. ii., 371), during whose reign Srīrangapatṇa was once besieged by the nāyaka Virappa of Madhurā who, however, was driven home; but 1610 Rāja ḷḍeya of Māsūr conquered that city, and made it his capital. 1630 Venkatapati was followed by Rāma. 1640 Sriranga ruled, who made a grant to the English of the site of the city of Madras, that after his father was called Cannapatṇa; 1647 he was conquered by the Sultan of Golakōṇḍa, and became a fugitive (see above p. xlviii.); and 1663 the Vidyānagara dynasty ended with him. 1677 Venkaṭa deva mahārāja ruled Tiručināpalli. 1687 the first Mogal force entered the Carnatic; 1710 Sādat ulla khān became its first Navāb; 1736 Tiručināpalli got into the power of Candā sāheba, the son-in-law of the Navāb of Ārkāḍu. 1741 Tiručināpalli was taken by the Māhrāṭtas. 1750 Candā sāheba appears again as a rival Navāb of the Carnatic, 1757 with the French blockaded his rival and the English at Tiručināpalli, etc.

remembers the Vighnarāja idol at Tagaḍūr (8, 8, 9)¹⁾. It contains 11 chapters with 1915 verses in the same Ragale metre that Kanaka dāsa used for his Mohanatarāṅgiṇi. For its contents see above p. xlix. seq., and compare further on para. 66.

43. Probably about the same time the *Sivaśaraṇalīlā mṛita* was composed, that contains stories regarding Liṅgāita devotees, based on the Basava and Canna Bas. Purāṇas. It has 11 chapters with 4220 Yakshagāna verses according to the Beṅgaḷūr printed edition (1871), from which, however, our MS. differs to a considerable extent. The author is Cannappa ayya of the town of Niḍugal, to the South of Hampé, the Southern Kāṣi, where the Virūpāksha liṅga is (p. 5. 279).

44. Here may be mentioned as probably belonging to the same time, the *Moneśvara Purāṇa*, by an author who says that he knows nothing concerning the rules of poetical composition, making obeisance to Gaṅgādhara gurunātha (1. 9. 11). It is a story about a Mona (or Mauna. 7. 11. 32; 8. 6), who does very extraordinary feats, *e. g.* raising people from the dead (as many Liṅgāitas at and since Basava's time are declared to have done) being a trifle to him. He was born to a kammāra (blacksmith) Kallappa²⁾ or Hāvappa and his wife Hāvakka of Hāvinālpura in the grāma of Goṇāḷ near Surapura (1, 19; 2. 8. 9), and was an incarnation of Mona liṅga. Kumāra Mona kills the king's son; to those who endeavour to seize him, he appears as Mona phakīr, assumes his original form, and restores the prince to life. In course of time he goes to Kāṣi (3, 45), and afterwards appears at Bijāpura where the Muhammadans rule under a Pāṭṭha, who do not worship any idols in the great Masūti (mosque) there, but teach the Kurān (4, 18-25). Mona assuming the guise of a mad Mona din or Mona phakīr enters the mosque, calls out "Allallāhāyahā", approaches the Mullā who is reading the Kurān, and by his magic power causes one of his shoes to fall from above down on the Kurān as if it fell from heaven by Siva's power. For this offence he is killed by the Pāṭṭha's order, but remains alive, whereupon he is adored as Mona Pāṭṭha (ch. 4). Then there is a Gaṅgappa phakīr who is like a son of Moneśa (Mona 5, 38), and other phakīrs that stand in close relation to him: Siddhasāheba phakīr (7. 31). Bābā ph., Pañca ph., and Bāla ph. (8, 4-11). Chapter 9 occurs, amongst other similar comparisons

1) At Tagaḍūr there lived, about Toṭa Ārya's time (see above, No 15), a Liṅgāita Prabhu, Can. Bas. P. 63, 33; about the same time there lived a Naṅja rāya, v. 55, probably of Maisūr (A. D. 1401-1432).

2) A Kallī, Kallayya, Kalla of Hāvinālpura of an earlier time appears Bas. P. 9, 44; 55, 26; 58, 7; Can. Bas. P. 57, 6 (Hāvinā Hāl); cf. Gaṇasaḥ. 8, 26. 39.

e. g. that "amîn" is the same as "mona", also the declaration that the term "Allama" is identical with "Allah". The Monešvara of the story, whosoever he may have been, must have lived somewhere between the years 1489-1686, when the Bijâpura kings ruled.

45. The Gaṅgâ Gaurî Samvâda too I place here, though with some diffidence. It relates how Śiva in company with Nārada going to seek for another wife, after much hardships found Gaṅgâ, brought her home, put her on his head and Gaurî on his knee, and for his own and the world's amusement caused both to fight together. It contains 5 chapters with 835 Ragaḷē verses, and professes to have been first told (at Bijjaḷa's time) by Nilammē to her husband Basava at Kalyāṇapura. It has been stated already that a composition of the same name exists in Tēlugu¹⁾.

46. The Jñānasindhu, a large treatise on Vedāntism for the masses, by Cidānandāvadadhūta, whose guru was Cidānanda (Saṅgīdānanda) Bhārati who was in the Ayodhyāpura (Śrīṅgeri) on the bank of the Tuṅgabhadra (1, 1-25). The negligent language of the work compels one to refer it to this late period, and to suppose that this Cidānanda Bhārati was the last guru of this name at Śrīṅgeri²⁾, the immediate predecessor of the present one, according to the Śrīṅgeri guru list that A. D. 1854, after the death of Saṅgīdānanda Bhārati, was composed by Kṛṣṇa rājendra of Maisūr, son of Cāma rāja, who was set aside in 1832 and died in 1868. The Jñānasindhu, therefore, probably dates from about 1830. 46 chapters with 3486 Shatpadi verses.

47. Probably a few years prior to the Jñānasindhu Cidānanda himself composed the Cidākhaṇḍānubhava sâra, wherein he says he intends to make the meanings of the Upanishats or the Vedānta popular (2, 3, 10, 11). 8 chapters with 537 verses in Shatpadi.

48. The Haribhakti rasâyana, another kind of Vedāntic treatise for the people, also bears Cidānanda's name, who states (1, 16) he does not know the parama rahasyas told by the Vedāntas, nor what the Kāpilas say, nor the way in which the Pātanjālas and Sāṇḍilyas roam, nor the various Āgamas and Paurāṇas; he will speak by the grace of the sadguru. But in the concluding verses of the first four chapters he asserts that he has given the essence of all the Āgamas and Paurāṇas; and, in the end of the fifth, also that of the whole Āmnāya (vedic texts). 5 chapters with 301 Shatpadi verses.

1) See above No. 34 2) See above Nos. 30, 31. The Saṅgīdānanda mentioned there cannot well be of so late a date, as he was the guru of Sahajānanda, whose pupil, it seems, was Roṅganātha.

49. The *Anubhava rasāyana* by *Kṛishṇa rāja* of *Maisūr*, mostly in prose, evinces the style of a tract, and may have been written in opposition to Mission tracts. It was printed at *Beṅgaḷūr* in 1865.

50. A translation of the *Sukasaptati*, or seventy tales of a parrot, was made by a servant of *Basava kshitiśa*, who says that *Koḍagi pura*'s *Nārāyaṇa* will bless those who hear it (1, 17). 70 chapters with 2937 verses in *Shatpadi*.

51. A. D. 1830 the *Viṭhopa* (*Viṭhoba*) *Caritra*, also called *Viṭhala Caritra*, was composed at *Kundāpura* on the Western coast by *Veṅkaṭeśa bhaṭṭa* and one of his friends¹⁾, describing how a Brahman child that was to be sacrificed for the attainment of riches, was saved by the interference of *Viṭhala* (*Kṛishṇa*) of *Paṇḍari nagara*. 70 *Raga* verses.

52. About A. D. 1830 a *Sārasvata* Brahman, called *Gērsappē Sāntayya*, who was Principal *Sadaramin* at *Maṅgaḷūr* (*Kshemapura*) where he died about 25 years ago²⁾, began to compose a number of tales on subjects taken from the *Bhārata* and *Rāmāyaṇa* in *Yakshagāna* metres, to be used at dramatic performances (*nāṭaka*)³⁾. Such compositions bear the name of *prasaṅga*. Of *Sāntayya*'s compositions may be mentioned: the *Bhīshma parva*, *Droṇa parva* and *Karṇa parva*; an *Ekādaśī prasaṅga*; a *Jarāsandha kṛalaga* (fight), a *Surathasudhanva kṛalaga*; a *Saubhadra kalyāṇa*; a *Sitā kalyāṇa*⁴⁾, wherein the author's idol is called *Kshemapuriśa*, 84 pages in MS.; *Sitāviyoga Lavaṇasaṃhāra*, which the author designates as belonging to the *Prākṛita Rāmāyaṇottara*⁵⁾, calling his idol *Kshemapuranivāsa* and *Kshemapureśa*, 80 pages in MS.; and the *Rāvaṇadigvijaya*, from the *Uttarakāṇḍa* of the *Rāmāyaṇa*, wherein the author appears as a devotee of *Veṅkaṭa* of *Kshemapura* or of *Kshemapureśa*, his *Gaṇeśa* being at *Sarapura*, 65 pages in a *Maṅgaḷūr* lithograph.

53. Similar productions, probably of the same age, are: the *Lava-kuśa kṛalaga* of the *Nāṭaka Rāmāyaṇa*, 453 *Yakshagāna* verses, at the end of which *Srīraṅga* whose abode is at *Kaṇpuri*, is invoked, a *Dhāra-vāḍa* lithograph, 1867; and the slaughter of *Kiṭṭaka* by *Blīma*, etc. from the *Yakshagāna Virāṭparva*, the author of which invokes the *isa*

1) This statement which annuls the supposition expressed in *Ind. Ant.* ii., 308, is taken from a MS. that since came to hand. 2) Mr. *Bālappa*, a *Sārasvata*, and Sanserit teacher at the Government School at *Mangalūr*, has been kind enough to give us these particulars.

3) The *Nāṭaka Rāmāyaṇa* in *Tamil* is referred to the 18th century; *Murdoch* p. 199.

4) Above No. 36, note 3. 5) The *Telugu Uttara Rāmāyaṇa*, that superseded the older versions, was written by *Pushpagiri Timmanna* about A. D. 1790; *Brown's Preface*.

(liṅga) that dwells at Sarasijabhavapura or Ajapura, 423 verses in a Dhāravāḍa lithograph of 1867.

The works we are now going to enumerate, have all been composed in the 19th century, and some of the authors are likely to be still alive. They form some of the publications of Beṅgaḷūr and Dhāravāḍa native presses, from A. D. 1864-1872; the lithographs from Dhāravāḍa simply ruin the eyes.

Publications of Beṅgaḷūr:

54. Tēnnāla Rāmakriṣṇa hāsyarasa kathā, 20 stories in prose regarding the jester Rāmakriṣṇa, who was attached to the court of Kriṣṇa rāja of Ānegōndi (1504-1529) whose minister was Appāji. It exists also in Tamiḷ (Murdoch p. 207).

55. Bālagraha, a superstitious treatise on children's diseases.

56. Betāḷa (Vetāḷa) pañcaviṃśatikathā, in prose, a translation of the twenty-five tales related by the Betāḷa (goblin) to Vikramārka.

57. Sānanda gaṇeśvara kathā, in Yakshagāna verses, based on the 56th chapter of the Canna Bas. P. The ṛishī Pūrṇavitta obtains from Siva his son Sānanda who takes all the inhabitants of Yamapura to Sivapura).

58. Hamsa viṃśatikathā, in prose, translated by S. Kriṣṇayya. This series of twenty amorous stories narrated by a Hamsa, has been translated also into Telugu verse (Brown's Preface).

Publications of Dhāravāḍa:

59. Kathāsāgara, 53 stories in prose, composed by Mānavi Virappa of Bhrūpura (Hubballi) in A. D. 1851.

60. Kāmadahana Ratipralāpa Dundume (dundumē=wanton or bombastic composition), 27 verses.

61. Kriṣṇapārijāta, 128 pages, in Yakshagāna verses.—a love affair between Kriṣṇa's wives, arising on account of a pīrijāta flower brought by Nārada to Kriṣṇa.—by Aparāḷa Tammaṇṇa of the Rāyačūr district.

62. A Kriṣṇa līlā of 16 verses.

63. A Kriṣṇa līlā Dundume, 25 verses, the last of which mentions śrīguru of Kundagoḷḷa.

64. Kriṣṇārjuna Dundume, 142 verses, as it appears by Kali Basava Liṅgayya who, invoking the favor of the guru of Kunda-

1) The same is told of Siddharāmesa, the friend of Canna Basava. Can. Bas. P. 59, 12.

golla, composed the work by the wish of Keñçendra and Sirasa of Bhrûlatâpura (Hubballi), sons of Timmendra and Mâjavva.

65. Kaivalyapaddhati gîta¹⁾, in Yakshagâna verses, a sort of Lainga dâsa padas, frequently referring to Liṅgâta legends, by one Êragambali Siddha varaliṅga or Shaḍakshari deva (?). 70 pages.

66. Komâra Râma kathâ, an episode from the work mentioned above No. 42, in an enlarged form and Yakshagâna verses, treating of the vile desires of Ratnâji, one of Kampila râya's wives, for her husband's son, the hero Râma. 58 pages.

67. Jalašilpi palliśakunâdi śakuna, or omens regarding the building of tanks, wells, etc.; and omens connected with lizards, etc. 32 pages in prose.

68. Dîpa Kali çaritra, or the story of the śivabhakta Dîpa Kali of Kaiçîpura in Coḷamaṇḍala²⁾, based on Basava P. 16, apparently by an Ambulige Canna Malliśa. 1,5 he says: "Palkurike's Someśa uttered the story of the Śiva saraṇas (devotees), and Bhîma kavi uttered the Basava Paurâṇa". 9 chapters with 1058 Shaṭpadi verses.

69. Dhanañjaya Nighaṇṭakâ, a Canarese ūkâ professedly on 202 verses of Dhanañjaya; but 21 verses only are given in full.

70. Draupati mânaharaṇa Dundume, 67 verses, by a disciple of Çokka Siddheśa of Bhrûlatâpura (Hubballi).

71. Dhâravâḍa Varelavarnana Dundume, 33 verses about the Varelas, a class of people at Dhâravâḍa.

72. Nuli Candayya sârada, a praise of the Liṅgâta Nuli Candayya of Basava's time (Bas. Pur. 58, 7). 25 verses.

73. Palli saraṭâdi śakuna, or omens of lizards, chameleons, etc.³⁾ 20 pages in Sanscrit and Canarese, taken from a Bombay publication.

74. Vira Saṅgayya Dundume (cf. Bas. P. 58, 2), a sort of Liṅgâta love story, by sâli Canna Basava of Tantupura (Dhâravâḍa).

1) The Dhâravâḍa editor, on the title-page, says it is a gîta sung by Shaḍakshara svâmi; he perhaps means the author of the Râjaśekhara vilâsa, see above p. lxxvii. The first verse is as follows: "As all sâstras declare, thou art the spotless guru for all and all, I have understood by (or under) the name of Êragambali Siddhavaraliṅga; oh Hara, thou hast made dikṣhâ to me; by (or under) the name of vara Shaḍakshari deva thou hast let me know the anubhava of the Śiva sâstra". In the Maṅgala verses on page 70 Canna Vṛishabha of the Tarabet maṭha of Tantupura is mentioned, called in one of the following verses Dhâravâḍa's Can. Vṛishabha. Tantupura is a translation of Dhâravâḍa. 2) The person is mentioned also in Gaṇasahasranâma 5, 4.

3) I possess two treatises on fate in MS., one is called Navaratna çintâmani in Canarese; the other is a Nakshatra tilaka, Sanscrit and Canarese. The first-mentioned seems to belong to the 19th century.

75. *Vetāla pañcaviṃśakathā*, in a translation quite different from that of No. 56.

76. *Vaidya śāstra*, expressly prepared for the press.

77. *Vaidyaṃṛita*, translated from the Marāṭhī.

78. *Saraṇa Basava Ragale* and *Saraṇa Basava Ragale Kanda*. The first of these *Līṅgā* praises forms 100 verses, each of which ends in "Saraṇa Basava"; of the second (p. 26 seq.) it is not easy to determine the end, as it is printed together with matter that seems to be different¹⁾. On page 36 the following words occur (see above Nos. 3, 5, 6, 7): "I will mention the names of the poets who praised the Basava purāṇa: . . . Somanātha kavi composed the Basava Purāṇa in Āndhra, and Bhīma in (Canarese) using the *Ṣaṭpadi* metre: . . . *Saṅkara āraḍhya*, the lord of the poets (*kaviśvara*), was pleased to tell the story fully in Sanscrit; *Siva kavi* of *Bālaçandra nagara* composed it with *vastuka*: . . . and then the *Catura Basava līṅga* (the author probably meaning himself) has elegantly written the *granthārtha* by the grace of *Yatipura's Siddheśa*".

79. *Sivapārijāta*, or the story how *Pārvati* rejected *Vishṇu* and married *Siva*, throwing on his neck the *pārijāta* garland. 3 chapters in *Yakshagāna* verses in 18 pages.

80. *Sivabhakti sāra*, 107 verses in *Ṣaṭpadi*, by *Sivadhyāna Rāmāyya*, the chief disciple of *Gaṅgādhara Bhārati svāmi*.

81. *Sivarātrī kathā*, or a story about a cruel fowler²⁾ who at night unconsciously threw some *Bilva* leaves on a neglected *līṅga*, when *Siva's* messengers came and invited him to come to *Rajatādri* (*Kailāsa*). 101 verses in *Ṣaṭpadi* dedicated by the author to guru *Govinda*.

82. *Simhāsana battisuputtale*, or thirty-two stories told by thirty-two puppets of *Vikrama rāja's* throne to *Bhoja rāja*, in prose, translated from the Marāṭhī by one *Canna Basava* and *Basava Līṅga*.

83. *Sudhāma çaritra*, a story of *Kṛṣṇa's* friend *Sudhāma*. 6 chapters with 148 *Ṣaṭpadi* verses. 1, 3 *yati*, *vaḍi*, and *prāsu* are mentioned.

84. *Subodhāṃṛita*, a collection of 22 miscellaneous stories in prose.

85. *Subhāshitagrantha mālā*, a collection of alphabetically arranged Sanscrit verses with a Canarese translation. 72 pages.

1) The small volume of 48 pages wherein it occurs, contains also an *Aksharamālā* in praise of *Siva*, this word forming the end of each of the 51 verses, ascribed to *Saṅkara-çūrya*. It begins: *adbhutavigraha amaraḥkṛtīvara | aganītagunagaṇa amitāsiva || 1 || ānandāṃṛita śrītarakṣita | ātmānanda mahāśa śiva || 2 ||* Also a *Mahimna stava* by *Pushpa-datta* has been printed at *Dhāravāda*, 42 verses in Sanscrit with a Canarese translation.

2) Cf. Bas. P. 58 v. 3 *śivarātre Saṅgāyya*, v. 6 *śivarātre Saṅkappa*.

86. Saumini kathā, 98 verses in Shatpadi. The author is Basava Liṅga, the son of Maḍivaḷa of Kundagoḷḷa. The Brahman woman Saumini walks in a dissolute way, is driven away into the jungle and lives there with a fowler with whom she eats flesh and drinks brandy, so that when she dies, Yama curses her to be born again as a miserable low-caste woman. As such she once follows the pilgrims to Gokarna, where she quite accidentally offers a Bilva leaf to a liṅga, and therefore is taken to Kailāsa.

87. Hubballi varṇana Dundume, 9 verses of a low character.

88. Hubballi markāṭa Dundume, 5 stupid verses. The author is a son of Canna Vrishabha (Basava) and belongs to the Tarabet-sāli maṭha of Dhāravāḍa (see above No. 65. note)¹⁾.

In the above list are no doubt many omissions, though it contains all the generally known and read native productions so far as they have not been executed by Christians. I have given what I happened to have at hand. May the present volume form a small contribution towards a History of Canarese literature! Its defects will doubtless be excused by all who know the difficulties connected with first attempts of a similar character.

Of Tamil literature it has been said by Dr. Caldwell that "it is the only vernacular literature in India which has not been content with imitating the Sanserit, but has honorably attempted to emulate and outshine it." But my own impression is that the more Canarese vernacular literature becomes known, the more evident it becomes that it will fully bear comparison with any other vernacular literature of the South.

MORUMBA, 10th October 1874.

F. Kittel.



¹⁾ Canna Basa appa and Basa Liṅga appa, Dhāravāḍa's Deputy Educational Inspector (Dipūti Iyukeṣanaḷ Inaspektara), ventured on a translation of Shakespear's Comedy of Errors (Kāmedī āṇa Yarasa), and anno. 1871 had it printed at Dhāravāḍa under the title "A wonderful story that will cause to laugh who do not laugh."

CORRECTIONS

REGARDING THE PREFACE AND ESSAY.

Page V, *line* 27, from top, supply a comma after "occurs"

P. X, *note* 1, not "śaiśvadanā", but "śa-ivadanā".

P. XIII, *l.* 21, f. t., not "1633", but "1643".

P. XVII, *l.* 15, f. t., not "sarajjodara", but "sarasijodara".

P. XVIII, *l.* 14, f. t., not "Kaundīya", but "Kaundīya".

P. XXIV, No. 5, not "the Tirumale", but "Tirumale".

P. XXV, *l.* 23, f. t., not "found also", but "found us such also".

P. XXVIII, *note*, *l.* 20, from bottom, strike out the stop after "Basava".

P. XXIX, *l.* 19, f. t., not "two verses¹⁾ and was", but "two verses¹⁾, was".

P. XXXI, *l.* 4, f. t., not "from the instances", but "only from instances".

P. XXXI, *note*, *ls.* 3-4, f. b., not "where king Nirahakāra (according to the *Can. Bas. P.*) or Mamakāra (according to the *Prabhulingalīle*) ruled with his wife Sujñāni or Mohini devī", but "where king Mamakāra ruled with his wife Mohini devī",¹⁾

P. XXXIV, *note*, *l.* 6, f. b., not "became", but "had become"

P. XXXV, *note*, *l.* 16, f. b., not "Two others", but "Two others in the *Rasaratnākara*".

P. XXXIX, *note*, *l.* 1, f. b., not "Mahāsrāgadhara", but "Mahāsrāgadhara".

P. I, *l.* 3, f. t., not "Penagōpde", but *Penagōpde*.

P. LVIII, *note*, *l.* 2, f. b., not "Cundā", but "Cundā".

P. LX, *l.* 1, f. t., not "recites", but "relates".

P. LX, *l.* 18, f. t., not "of some Tatsamas, Tadbhavas", but "of some Tatsamas, of Tadbhavas".

P. LXV, *l.* 18, f. t., not "The same, regarding its authorship, appears from the following two verses", but "The same appears from the following two verses regarding its authorship".

P. LXV, *l.* 27, f. t., not "an comprehensive", but "a comprehensive".

P. LXIX, *l.* 16, f. t., not "Boleśa", but "Boleśa".

P. LXIX, *note*, *l.* 1, f. t., not "Lingi", but "Singi".

P. LXX, *l.* 2, f. t., not "Varatunga by", but "by Varatunga".

P. LXX, *l.* 27, f. t., not "shād", but "shād".

¹⁾ The curt sentence in the *Can. Bas. P.* allows also the meaning of the *Prabhulingalīle*. See p. LVIII.

ನಾಗವರ್ಮ ಭ೦ದನ್ಯು

NĀGAVARMA'S PROSODY

ಶ್ರೀರಸ್ತು!

(INTRODUCTION)

(ಪಿ ೧ ೨ ಕೆ)

1. This work of the Kavirājahansa, for its excellence, commands the esteem even of Kālidāsa.

ಚಂಪಕಮಾಲಾವೃತ್ತಂ

ರಚಿತ-ಪದ-ಪ್ರಸನ್ನ-ಪರಿಪೂರ್ಣ-ರಸಾವಹಮರ್ಘ-ಯುಕ್ತಮಾ
ಗುಚಿತ-ಪುರಾಣ-ಮಾರ್ಗ-ಪದ-ಪದ್ಧತಿ-ಬಂಧುರ-ಬಂಧಮೆಂಬಿದಂ |
ರಚಯಿಸೆ, ವಾಚ್ಯ-ವಾಚಕ-ವಿಶೇಷ್ಯ-ವಿಶೇಷಣ-ಲಕ್ಷ್ಯ-ಲಕ್ಷಣ-
ಪ್ರಚುರತೆ ಕಾಳಿದಾಸನುಮನೇಳಿಸಿತ್ತೀ ಕವಿ-ರಾಜಹಂಸನಾ.

1)
|| 1 ||

1) Before this verse there are 6 Maṅgala verses (stanzas) in M. and Sb. of which v. 6 (an invocation of Bhārati) is also in Sa. as v. 3, in Rc. as v. 1, and in B. and D. as v. 3; and of which v. 1 is also in B. and D. as v. 2. II. Ra. Rb. and Rd. contain no Maṅgala verses. II. and Ra. begin with simply stating that Nāgarvarma told his wife, he was going to teach her prosody as he had learned it, viz. according to what Piṅgala heard when the deva (no name) was telling prosody to the devī, and afterwards told the Rishis (the reading differing from that of v. 22 of the text, the English heading of which is to be compared); Rb. begins with the Pratiśhṭhā, resp. v. 80 of the text; Rd. with a verse after our verse 34, that has not been adduced in this edition. See note to v. 34.

2. At the request of the learned the work has been composed.

ಕಂದಂ

ಬಲ್ಲರ ಬಗೆಯು ಕಲ್ಪವ
ರೆಲ್ಲ ಮುಂಗೊಂಡೊಲ್ಲ ಕೇಳಲ್ಕೊತಂ |
ಬಲ್ಲನೆನಲ್ಕೊಪಿಕ್ಕಿದ
ಬೆಲ್ಲದ ಪೊಲಪೂರ್ವವಾಗೆ ಪೇಳ್ವಂ ಕೃತಿಯಂ.

1)
2 ||

3. Only a poet like the author can write with elegance.

ಕರಮಸ್ತಾಕ್ಷರಮುಚಿತಾ
ಕ್ಷರಮವಲಂಬ-ಪ್ರಸನ್ನ-ಮತಿ-ಮಧುರಮಲಂ |
ಕರಣ-ಯುತಮೆಸೆ ಪೇಳಲ್
ಧರೆಯೊಳ್ ಕವಿ-ರಾಜಹಂಸನೊಬ್ಬಂ ಬಲ್ಲಂ.

1)
3 ||

4. Nāgavarma's genealogy²⁾.

ಜಗದೊಳಗಿದೊಂದು ಮಿಗಿಲೆನೆ
ನೆಗಳ್ವಿದುರ್ದು ವೆಂಗಿವಿಷಯಮಾ ವಿಷಯದೊಳಾ |
ಳ್ಳಗಣಿತಮೆನೆ ಸಪ್ತಗ್ರಾ
ಮಗಳೊಳಮಾ ವೆಂಗಿಪಳು ಕರಂ ಸೊಗಯಿಸುಗುಂ³⁾.

|| 4 ||

ಅ ವೆಂಗಿಪಳುವಿನೊಳ್ ವಿಭು
ದೇವ-ಸವಾನಂ ವಿದಗ್ಧನಂಬುಜಭವನಂ |
ತಾವಗವೊಕ್ಕುಣ-ನಿಧಿಯುಂ
ಶ್ರೀ ವಸುಧೆಯೊಳೆನಿಸಿ ವೆಣ್ಣೊಮಯ್ಯಂ ನೆಗಟ್ಟಂ.

1)
5 ||

ವೇದದೊಳನುಗತರೆನಿಸುವ
ವೇದಗಳೊಳ್ ನಿಪುಣನಾಗಿ ನೆಗಟ್ಟಂ ಗಂಭೀ |
ರೋದೊಂನತೆ ಪರಿವೇಷ್ಟಿತ
ಮೈದಿನಿಯೊಳ್ ಪೆಣ್ಣೊಮಯ್ಯನಕಲಂಕ-ಗುಣಂ.

|| 6 ||

1) In Sb. and M. verses 8 and 9. 2) This is in Sb., Se., M. and L.; the text is a true copy of Se. 3) Sb. and M.:—ವಾ ವೆಂಗಿವಿಷಯಮಾ ವಿಷಯದೊಳಾ.

4) This verse is only in Se. 5) In Sb. and M.: ವಾ ವೆಂಗಿವಿಷಯಮಾ ವಿಷಯದೊಳಾ ನಿಪುಣನಾಗಿ ನೆಗಟ್ಟಂ ಗಂಭೀ |
ಲಾರ, and then a large blank. ವೇದಗಳೊಳ್ is certainly wrong; perhaps ವೆದಗಳೊಳ್?

ಸಕಲ-ಜ್ಞಾನ-ಪಿನಿವಿತ-

ನಿಕರ-ಗುಣಾಪಿಪ್ರಭವ-ಮನೋಭವ-ರೂಪಾ |

ಧಿಕನುಬುಸಂಭವ-ಮೂರ್ತಿ-

ಪ್ರಕರಂ ಕೌಂಡಿನ್ಯ-ಗೋತ್ರ-ಮಂಗಲ-ಚರಿತಂ.

|| 7 ¹⁾ ||

ವಿತತ-ಯಶಂಗಾ ವಿಪ್ರಂ

ಗೆ ತತ್-ಪ್ರಿಯಂ ಸಂಭವಂ ದ್ವಿಜನ್ಮಗೆ ಗುಣಾ |

ಸ್ಥಿತೆ ಸತಿ ಸಜ್ಜನಿಕಗರಂ

ಧತಿಗೆ ಮಿಗಿಲ್, ಕೌಂಡಿಕಬ್ಬಿಯೆಂಬಳ್ ಪೆಸರಿಂ.

|| 8 ²⁾ ||

ಅ ಕೌಂಡಿಕಬ್ಬೆಗಂ ಮುಖಿ

ಮಾಕರನೆನೆ ನೆಗಲ್ ಪೆಣ್ಣುಮಯ್ಯಂಗಮನು |

ಗಾಕಾರಮಾಗಿ ಪುಟ್ಟಿಯೆ,

ಲೋಕ-ಸ್ತುತನಾಗಿ ದಾಮಮಯ್ಯಂ ನೆಗಲ್.

|| 9 ³⁾ ||

ಆತನ ಕುಲ-ವಸಿತೆ ಜಗ-

ಖ್ಯಾತ-ಗುಣ-ವ್ರಾತೆ ರೂಪ-ಲಾವಣ್ಯ-ರಸೋ |

ಪೇತೆ ಗಿರಿಜಾತೆಗಂ ಮಿಗಿ

ಲೇತಪ್ಪಿಂ, ಕುಂದಕಬ್ಬಿಯೆಂಬಳ್ ಪೆಸರಿಂ.

|| 10 ⁴⁾ ||

ಎನೆ ನೆಗಲ್ ಕುಂದಕಬ್ಬೆಗ

ಮಸಿದ್ಯ-ಗುಣನೆಸಿಪ ದಾಮಮಯ್ಯಂಗಂ ಭೂ- |

ವಿನೂತ-ಯಶಂ ದ್ವಿಜ-ವಂದ್ಯಂ

ಮನು-ಮಾರ್ಗಂ ಪೆಣ್ಣುಮಯ್ಯನಗ್ರ-ತನೂಜಂ.

|| 11 ⁵⁾ ||

ಶ್ರೀಕಾಂತಾ-ಪತಿ ಸಕಲ-ಕ

ಲಾ-ಕೋವಿದನದ್ವಿತೀಯನತುಳ-ಚರಿತ್ರಂ |

ಲೌಕಿಕ-ವೈದಿಕ-ಶಾಸ್ತ್ರನ

ನೇಕಾಕ್ಷರನೆಸಿಸಿ ನೆಗಲ್ ಚತುರಸ್ರ-ಗುಣಂ.

|| 12 ⁶⁾ ||

1) In Sc. and L.; the Repha in ಸ್ರ is not counted. 2) In So. and L. 3) In Sc. and L.

4) In Sc. and L. 5) In Sc. and L. Instead of ಕುಂದಕಬ್ಬೆಗಂ L. reads ಕುಂದಕಬ್ಬೆಗಂ, as it reads in v. 9, instead of ಕೌಂಡಿಕಬ್ಬೆಗಂ, ಕೌಂಡಿಕಬ್ಬೆಗಂ. 6) Only in Sc.

ಅಂತೆನಿಪ ವೆಂಣ್ಕುಮಯ್ಯನ
ಕಾಂತೆ ಗುಣಾಕ್ರಾಂತೆ ಧರಣಿ-ಸುತೆಗಂ ಮಿಗಿಲೆ |
ಬಂತೊದವಿದ ಪತಿ-ಭಕ್ತಿಯಿ
ನಂತೆಸೆದಳ್ ಪೋಳಕಟ್ಟೆಯಂಬಳ್ ಪೆಸರಿಂ.

13¹⁾

ಅ ಪೋಳಕಟ್ಟೆಗಂ ವಿ
ದ್ಯಾ-ಪರಿಣತೆನಿಪ ವೆಂಣ್ಕುಮಯ್ಯಂಗಂ ಪಾಕ- |
ಪ್ರೀಪತಿ ತತ್ತ್ವಗು
ಣೋಪೇತಂ ನಾಗವರ್ಮನಗ್ರ-ತನೂಜಂ.

14²⁾

5. All good poets will be pleased with this brilliant work.

ಪ್ರಾಸಾನುಪ್ರಾಸಕ್ಕಿದು
ಲೇಸಾಗಿ ಪೆಸರ್ಕಡಂಗೆ ಕನ್ನಡದಿಂ ಪೇ |
ಳ್ವಾ ಸೂರ-ಕರ-ವಿಲಕ್ಕೆಯ
ನಾ ಸುಕವಿ-ಪ್ರಕರಮಪ್ಪಿದು ಮೆಚ್ಚುಗುಮಲ್ಲೇ?

15³⁾

6. The author's desire has been to produce a good treatise.

ಚಂಪಕಮಾಲಾವೃತ್ತಂ

ನವ-ರಸಮುಣ್ಣಿ ಮಾತು ಪೊಸತಾಗಿರೆ, ದೇಶಿಯದೇಶಿವೆತ್ತುದೆಂ
ಬವೊಲಿರೆ, ಬಾಣ್ ಮನುಗೊಳಿಸೆ ಪೂಣ್ವರೆ ತೋರ್ಪ ಕ್ಷತಿ-ಪ್ರಬಂಧಮಂ |
ಕಿಂಗಿಸಿದಾಗೆ, ನಿಜ್ಜ ಪೊಸತಾಗೆ, ಮನೋಹರಮಾಗೆ ಪೋಳ್ವ ಸತ್-
ಕವಿ ವರ-ರಾಜಯಸನೆನೆ, ಪೋಳಲೊಡರ್ಚಿದೇನೀ ಪ್ರಬಂಧಮಂ.

16¹⁾

1) In Sb., Sc., M. and L. Instead of ಪೋಳಕಟ್ಟೆ L. has ಪೋಲಕಟ್ಟೆ. Sb. and M.'s reading is: ಅಂತೆನಿಪ ವೆಂಣ್ಕುಮಯ್ಯನ | ಕಾಂತೆ ಗುಣ-ಪ್ರಾಂತೆ ಧರಣಿಸುತೆಗಂ ಮಿಗಿಲೆ || ಬಂತಿಪ್ಪಿ ಸತಿ-ಭಕ್ತಿಯಿ | ನಂತೆ ಸೆವಳ್ ಪೋಳಕಟ್ಟೆಯಂಬಿ ಪೆಸರಿಂ || . 2) In all the four manuscripts. L.'s corrupt reading is: ಅ ಪೋಲಕಟ್ಟೆಗಂ ವಿ | ದ್ಯಾಪಣ್ಣಂ ವೆಂಪಣ್ಣೆ ವೆಣ್ಣುಮಯ್ಯಂಗಂ ಪಾಪಿಗಂ || ಪ್ರೀಪತಿವಿಷಯಶತ್ತ್ವಗು | ಪೊದಾ ಪಿತಂ ನಾಗವರ್ಮನಗ್ರತನೂಜಂ || Sb. and M. read thus: ಅಕ್ಕಿಯ ನಿಜ-ಕರತನು ಮಹಿ | ವಾಕರನೆನಿ ವೆಂಣ್ಕು (M. ವೆಂ) ಮಯ್ಯಂಗಂ ಪಾಕ- || ಪ್ರೀ ಕಮಲಿಯಂ ಶತ್ತ್ವ-ಗು | ನಾಗರನೆನೆ ನಾಗವರ್ಮನಗ್ರ-ತನೂ ಜಂ || . Then in Sb. and M., as their verses 16 and 17, follows an uninformative praise of the renowned Nāgavarma (somewhat mutilated).

3) A corrupt reading of this verse occurs in M. and Sb.; the one given is that of Sa. 4) In M., Sa., Sb., B. and D. After it 4 verses (containing reflections of the poet in a mutilated form) that are in M. and Sb., two of which occur also in L., and the last in D. and B., have been left out, the course of instruction beginning with v. 17 of the text.

7. An illiterate poet is a blind man.

ಕಂದಂ

ಛಂದಮನುಷಿಯದೆ ಕವಿತೆಯು
ದುವಾಗದೊಳ್ ತೊಳಲಿ ಸುಳಿವ ಕುಕುಮಿಯ ಕುರುಡು; |
ಮುದೆ ಕವಲ್ಪಟ್ಟೆಯಿರ
ಲ್ಕುದುಮೂಂ ಪದಮುನಿಡಲದೊಂ ಗೆಯ್ಯಪನೋ? || 17 ||¹⁾

8. Or he is a mere howler like a bear screaming for its sore eyes.

ಮಾಸಿತ-ಪದಮಂ ಪದ-ಸಂ
ಧಾನಮನರ್ಥ-ಪ್ರತ್ಯೀತಿಯಂ ಕವಿ-ಹೃದಯ- |
ಸ್ಥಾನಮನುಷಿಯದದೊಂ? ಕಣ್-
ಬೇನೆಯ ಕರಡಿಯ ಪೊಲೊಪಿಲುಮಂ ವಾಚಕನೇ! || 18 ||²⁾

9. A sign of inexact poetry.

ಹಱಿ-ಗಪಿಗಳ ಕಬ್ಬಂಗಳ
ಪೊಪಿ-ಗಳಿದ ಹೊಲಿಗೆ ಬಿಚಿದೊಡೆಲ್ಲಂ |
ಬಱಿ ತಾಱಿಗ ಬೀಱಿಗವೆ
ತ್ತಿಲಿ ತತ್ತಿಲಿವೆಕ್ಕಸಕ್ಕವಸ್ತಂ ವ್ಯಸ್ತಂ. || 19 ||³⁾

10. Forced poetry is unsneecessful.

ಮಳೆಯಿಲ್ಲದೆ ಪೊಯ್-ಸೀರಿಂ
ಬೆಳಗುಮೆ ಧರೆ? ಮಳುಗಿ, ಕುದಿದು ಶಾಸ್ತ್ರದ ಬಲದಿಂ |
ದಳುಪಿ ಪೊಳ್ಳೊಡಮದು ಕೋ
ಮಳಮಕ್ಕುಮೆ? ಸಹಜಮಿಲ್ಲದಾತನ ಕಬ್ಬಂ! || 20 ||⁴⁾

11. He who knows how to handle one pattern-metre well, for instance, Jagati (v. 124 seq.), cannot be called arrogant for thinking himself able to become deeply versed in prosody (?).

ಜಗತ್ತೀ-ಛಂದದ ಬಲಮೆಗೆ
ಬಗೆವೊಡೆ ಪಡಿ-ಛಂದವೆನಿಸಿ, ಬುಧ-ಜನದ ಮನಂ |

1) In M., Sa., Sb., B. and D. 2) In M., Sb., B. and D. 3) In M., Sb., B. and D. D. reads: ಪೊಪಿಗೊಳಗಕ್ಕರದ-ತಾಪಗೆ; D.: ಬೀಪಗ; Sb.: ಬೀಪಗ; Sb. and M.'s last line: ಪಪಿ ತತ್ತಿಲಿವೆಕ್ಕಸಕ್ಕವಸ್ತಂ ವ್ಯಸ್ತಂ. 4) In M., Sb., B. and D.

ಬುಗುವಂತಿರೆ ಪೇಳ್ವು, ಬಳಿ

ಕೃಂ ಗುಣ್ಯಂ ಪರಿವೇಂಬವಂಗಂಚಿರ್ಮಯೇ?

|| 21 ||¹⁾

12. Nāgavarma teaching his wife, to a great extent, made use of the prosody that had been propagated in the world by Piṅgala [and had been told by Indudhura to Umā].

ಇಂದು-ನಿಭಾಸನೆ, ಮಂಗಳ-

ಭಂವಂ ಪಿಂಗಳನಿನವನಿಯೊಳ್ ಪರಪಿವೊಡಾ |

ಭಂದೊಂಬು-ರಾಶಿಯೊಳ್ ಮಿಗೆ

ತಂದದ ನಿಜ-ಸತಿಗೆ ನಾಗವರ್ಮಂ ಪೇಳ್ವಂ.

|| 22 ||²⁾

13. He recommends his work, the chandombudhi, to his wife.

ವಿಧು-ಬಿಂಬಾಸನೆ, ಭಂದೊಂಬು

ಬುಧಿಯೆಂಬುದಿನ್ನ ಪೆಸರ ಭಂದಮಿಮ, ಕೇಳ್, |

ಬುಧ-ಸಮಿತಿ ಮೆಚ್ಚಿ ಪೇಳ್ವೆಂ

ಮಧುರ-ಗುಡ-ಪ್ರಚುರ-ವಚನ-ರಚನೆಗಳಿಮ.

|| 23 ||³⁾

1) In Sa., Sb., M., B. and D. The reading given is nearly B.'s; D. has: ಬಳಿ | ಕೆ ಸುಂವಂ ಪರಿವೇಂಬವಂಗಂಚಿರ್ಮಯೇ; M. and Sb.: ಬುಗುವಂತಿರೆ ಪೇಳ್ವವನೊಳ್ಳು ಪ ಕಬ್ಬಿಗ ಪೇಳ್ವನೆಂಬವಂಗಂಚಿರ್ಮಯೇ, a reading against the metre; B. has: ಬಳಿ | ಕೃಂ ಗುಣ್ಯಂ ಪರಿವೇಂಬವಂಗಂಚಿರ್ಮಯೇ. Sa.'s reading is peculiar: ಜಗತಿ ಭಂದದ ಬಲ್ವಿಯು | ಮಗಲಿವನಿ ಭಂದನಿನು ಬುಧ-ಸನದ ಮನಂ-|| ಬುಗುವಂತಿರೆ ಪೇಳ್ವದೆ ಕ | ಬ್ರಿಗನವರ್ಗಂ ಪರಿಯನೆಂಬವಂಗಂಚಿರ್ಮಯೇ ||. 2) In Sa., Sb., M., D., B.; cf. H. Ra. under v. 1. Sb. and M. more correctly as to grammar: -- ಯೆಳ್ ಕೃಂದಮನಾಶ್ಚಿಯಿಸತಿಗೆ ನಾಗವರ್ಮನು ಪದಂ. This reading gives Nāgavarma the name of Nākiga. This last word, according to some MSS., recurs also in vs. 111. 115. 137 147. 153. 181. 215. 286 (instead of ಕೃಂದ-) where the text has Piṅgala. V. 131, line 3, the MSS. have: "In the way which Pināki and Nāki uttered"; Nāki alone, according to some MSS., occurs also v. 121 (instead of ಶೋಕಮೇಲ್) and v. 151 (ನಾಶಿಯಂತಿವೇಶ್ instead of ನಿಂಗಳಶ್ಚಿವೇಶ್). See Nākiga (Vishṇu) No. 273, b. 3) In Sa., Sb., M., D. (as the concluding verse of the work), H. and Ra. v. 3, Rc. v. 2. ಸುಂ only in Sa., the others have ವನ.

A. THE SYLLABLE-FEET¹⁾

ಅಕ್ಷರಗಣಂಗಳ್

I. CHAPTER

ಸಂಜ್ಞಾಧಿಕಾರಮೆಂಬ ಪ್ರಥಮಾಶ್ವಾಸಂ

1. The syllables or syllabical marks of the syllable-foot

ಅಕ್ಷರಗಣಾಕ್ಷರಂಗಳ್

14. The ten syllables of great distinction (ಉ=laghu, ಗು=guru). See verse 28, etc.

ಕಂದಂ

ಒಗೆದಪು ಮ-ಯ-ರ-ಸ-ತ-ಜ-ಭ-ನ-

ಲ-ಗಾಕ್ಷರಂ, ಕೌಸ್ತುಭಾದಿ-ನಾನಾ-ವಿಧ-ವ |

ಸ್ತುಗಳೊಡನೆ ಪಯೋಂಬುಧಿಯೊಳ

ಗೊಗೆದಂತಿರೆ, ಚಂದ್ರ-ವದನೆ, ಭಂದೋಂಬುಧಿಯೊಳ.

|| 24 ||²⁾

2. The five long syllables and the two signs to mark the quantity of syllables

15. The sign for a metrically long (guru) syllable is a crooked perpendicular line; that for a metrically short (laghu) syllable is a straight perpendicular line. (The forms appear in A. Weber p. 203. 215. 416.) Instead of the first-mentioned sign Europeans use a horizontal line (—), and instead of the other a turned up half Bindu (∪). The European signs have been adopted for this Edition.

1) This heading is not in the manuscripts. Observe, from the beginning, that the syllable-foot are formed of unalterably fixed syllables occurring at fixed places. There is another kind of foot which is formed of a certain number of Moras (mātrā), a Mora being the quantity of a short syllable; such feet are called Mātrā Gaṇas. The Kanda verse (v. 269 seq.), for instance, consists of Mātrā Gaṇas, as do also all true Canarese metres. 2) In Sa., Sb., M., D., B., Rc. 3, 11. and Ra. v. 4.

ಬರದೆಯ್ಬಿ ಲೆಕ್ಕಮನಾ
 ದರದಿಂ ಗುರು-ಲಘು-ವಿಭೇದಮಂ ಭಾಷಿಸು ನೀಂ! |
 ಗುರು ಪಿಂತೆ ಕೊಂಕಿ ತೋಜುವ
 ಗರೆ; ಮುಂತೂ ಸೈತುಮುಪ್ಪು ಗರೆ ಲಘು. ಕೆಳದೀ! 25¹⁾ ||

16. A syllable, though short by itself (sayyakkara), within a verse becomes metrically long when followed by a double-consonant (ōttakkara), counting as much as a syllable followed by a double-consonant in a word.

ಗುರುವಕ್ಕುಂ, ಮುಂತೊತ್ತ
 ಕ್ಕರವಾಗರೆ, ಪಿಂತೆ ಸಿಂದ ಸೈಯಕ್ಕರಮುಂ; |
 ಗುರುವೊತ್ತುಗಳಿಂದಪ್ಪುದು
 ಸಿರಂತರಂ. ಚಾರು-ರೂಪ-ಭಾಸಕ-ಸತಿಯೇ! 26²⁾ ||

17. Besides, a double-consonant (daddakkara) formed by a consonant being followed either by the Bindu or the Visarga; then the end of a Hemistich (padāntya, the length of which however ought to be always clearly expressed in practice); and a long vowel (dīrgha) are metrically long (guru).

ಬಿಂದು ವಿಸರ್ಗಂ ವ್ಯಂಜನ
 ಮೊಂದಿದ ದಡ್ಡಕ್ಕರಂ, ಪದಾಂತ್ಯಂ, ದೀರ್ಘಂ |
 ಬಂದೊಡವಿ, ವನಜ-ಮುಖಿ, ಗುರು
 ಪೆಂದು ಸೈಯದಿಯ ನಾಗವರ್ಮ-ಕಪ್ಪಿಂದ್ರಂ. 27³⁾ ||

3. The figurative names for the eight syllable-feet, and for long and short syllables

18. By mixing long and short syllables three by three, the eight syllable-feet (akshara gaṇa) are obtained. An enumeration of their figurative names: dharanī, jala, agni, marut, vyoma, ravi, śaśāṅka, indranilaya.

1) In Sa., Sb., M., B., D., H. and Ra. v. 5, Re. v. 4, Rd. v. 4. B., D., Re. have ಸೈತುಮುಪ್ಪು; M., Sa. ಸೈತಮುಪ್ಪು; Ra. ಸೈತನುಪ್ಪು; Rd. ಸೈತನುಪ್ಪು. H. ಸೈತನುಪ್ಪು. 2) In Sa., Sb., M., B., D., H. Ra. v. 7, Re. v. 6, Rd. v. 3, O. v. 3. Sa., M., Sb. ಸೈಯಕ್ಕರ; H. and Ra. ಸೈತಕ್ಕರ; B. ಸೈತಕ್ಕರ; Re. ಸೈಯಕ್ಕರ. D. and B. ಸಿರಂತರೋಪಕರ. 3) In Sa., etc., H. Ra. v. 8, Re. v. 7, Rd. v. 2, O. v. 2.

ಗುರು-ಲಘು-ಮಿಶ್ರಂ ಮೂಢು

ಕೃದಿಂ ಗಣಮಿಸು, ಲತಾಗ, ಬಗೆವೆಂಬು ತೆಪು; |

ಧರಣಿ-ಜಲಾಗ್ನಿ-ಮರುದ್-ವೈಶ್ವೇ

ಮ-ರವಿ-ಶಶಾಂಕೇಂದ್ರಸಿಲಯಮಿಪು ಗಣದ ಪೆಸರ್.

|| 28 ||¹⁾

19. Figurative names for Guru (triyambaka, rudra, or any other synonym) and Laghu (murañtaka, hari, or any other synonym). Instead of the figurative names for the eight syllable-feet the eight letters, mentioned already in verse 23, are also used.

ನಯದಿಂ ಗುರುವೆಂಬು, ಕೇಳ್,

ತ್ರಿಯಂಬಕಂ; ಲಘು ಮುರಂತಕಂ, ವೃಗ-ನಯನೇ! |

ಮ-ಯ-ರ-ಸ-ತ-ಜ-ಭ-ನ-ಲ-ಗ-ಸಂ

ಚಯವೆಂಬು ನಿರುಮದಿಂ ಗಣಾಕ್ಷರಮಕ್ಕುಂ.

|| 29 ||²⁾

4. The way of calculating the eight syllable-foot

ಪ್ರಸ್ತಾರಕ್ರಮಂ

20. A first rule (the same as verse 325), the form of which appears to be this:

— — (Spondeus)

— — (Iambus)

— — (Trochaeus)

— — (Pyrrhichius)

ಗುರುಗಳಸಿಟ್ಟವುಳಾದಿಯು

ಗುರುಮಿದಂ ಕೆಳಗೆ ಲಘುವಸಿತು! ಮುಂತೆ ಸಮಂ |

ಗುರು; ಮಾಣಿಣಿ ಪಿಂತೆ; ನಿರು

ತರ-ಲಘುಗಳಸೆಯುವನೆಗಂ, ವೃಗ-ನಯನೇ!

|| 30 ||³⁾

1) In Sa., etc., H. Ra. v. 12, Re. v. 5, Rd. v. 13, O. v. 7. Ra, H. have, as their v. 13, a Kanda verse of their own: ಎಂತೆಂತು ನುಡಿಯ ವಿಸ್ತಯ | ಮಂತಂತೆಂದವಿಪು ವೃದಯವುಳ್ ಪೊಳೆನಾ || ವೃಂತನೆರೆ

ನಿನ್ನ ನಿನವು | ತ್ವಂತಮನೆನಗದಾಯ ಪೊಲ್ಲದತಿಕೌತುಕಮಂ || 2) In Sa., Sb., M., B., D., H. Ra. v. 9, Re. v. 8, Rd. v. 5, O. v. 4. 3) In Sb., M., B., D., Rd. v. 12 (instead of ಮಾಣಿಣಿ it has ಪೂರಣಿ).

21. The grand rule with three steps:

First	Second	Third
1	1 2	1 2 3
1. —	1. — —	1. — — —
2. ∪	2. ∪ —	2. ∪ — —
3. —	3. — ∪	3. — ∪ —
4. ∪	4. ∪ ∪	4. ∪ ∪ —
5. —	5. — —	5. — — ∪
6. ∪	6. ∪ —	6. ∪ — ∪
7. —	7. — ∪	7. — ∪ ∪
8. ∪	8. ∪ ∪	8. ∪ ∪ ∪

ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ

ಗುರುವೊಂದು ಲಘುವೊಂದನೆಂಟು-ಬರೆಗಂ ಪ್ರಸ್ತಾರಿಸಂತಾದಿಯೊಳ್
 ಗುರು-ಯುಗ್ಮಂ ಲಘು-ಯುಗ್ಮಮುಂ ಬರೆ ಚತುಃಸ್ಥಾನಂ-ಬರಂ ಮಧ್ಯದೊಳ್! |
 ಗುರು ನಾಲ್ಕುಂ ಲಘು ನಾಲ್ಕುಮೆಯ್ ಬರೆ ಸೀನ್ ಅತ್ಯಂಗಳೊಳ್! ಸಂತತಂ,
 ನಿರವದ್ಯೇ, ಅತಿಚಾರು-ವಂಕಜ-ಮುಖೀ, ಪ್ರಸ್ತಾರಮಿಂತೀ ಕ್ರಮಂ! || 31¹⁾ ||

5. The names and forms of the eight syllable-feet, cf. v. 27

22. A short verse with the figurative names (changing according to the selection of corresponding synonyms), i. e.

— ∪ ∪, śaśī	∪ — —, jala
∪ — ∪, sūrya	— ∪ —, vahni
∪ ∪ —, vāyu	— — ∪, gagara
— — —, dhare	∪ ∪ ∪, nāka

ಕಂದಂ

ಆದಿಯ ಮಧ್ಯಾಂತವ ಗುರು

ವಾದವೆ ಶಬ್ದ-ಸೂರ್ಯ-ವಾಯು; ಗುರುಮರೆ ಧರೆ; ಮ |

1) In Sa., etc., H. Ra. v. 14, Re. v. 9, Rd. v. 11. M., Rd. read ನಾಲ್ಕನೆಯ್. M. (vs. 65, 66) has two other verses after our v. 30, together with Sb., and H. Ra. v. 10 and v. 11; the second one is also in Re. as v. 13; they are as follows: ಗುರುವಿನಡಿ ಮೊದಲ ಲಘುವಂ | ಬರೆ ಮುಂತಂ ಕೂಡೆ ಪಕ್ಕಮಂ ಬರೆ ಪಿಂತಂ || ಗುರುವಿಂದಂತೀವತ್ತಂ | ಕೊರೆಯಲ್ಲಿಯೆಡೆ (Ra. ಕೊರೆಯವರೆಂತೆಯ್) ಸರ್ವ-ಲಘುವಪ್ಪಿಸೆಗಂ || 65 || ಮೂರು ಗುರುವಿಟ್ಟು ಮೊದಲೊಳ್ | ತೇಜೋಕೆ ಲಘು ಪಿಂತೆ (Ra. ಮುಂತೆ) ಮುಂತೆ ಸಮನಾಡು (Sb. ಸಮನಾದಿಯ, Re. ಸಮನಾರಿಯ, Ra. and H. deficient) ಬಿ || ದ್ವೈಪುಸು ಗುರು-ಲಘುವಂ ಮಗ (Re. ದ್ವೈಪುಸುವಂ ಲಘು ಪಮಗಂ, Sb. ದ್ವೈಪುಸುಗುಂ ಲಘುವಂ ಮಗ) | ಎಡವು ಗುರು ಪಿಂತೆ ಮುಂತೆ ಸಮನೆಂಟು-ವರಂ (Re. ಎಡವು ಗುರು ಮುಂತೆ ಪಿಂತೆ) || 66 ||

- — — Ma gāṇa, Earth (bhūmi, dhātṛi, dharṣ, dharapī, urvi, etc.), *Molossus*
 ○ — — Ya gāṇa, Water (jala, toya, etc.), *Bacchicus*
 — ○ — Ra gāṇa, Fire (agni, śikhi, vahnī, anala, etc.), *Amphimacrus (Creticus)*
 ○ ○ — Sa gāṇa, Wind (vāta, māruta, vāyu, marut, etc.), *Anapaestus*
 — — ○, Ta gāṇa, Sky (ambara, vyoma, gagana, etc.), *Antibacchicus*
 ○ — ○, Ja gāṇa, Sun (arka, āditya, sārya, ravi, etc.), *Amphibrachys*
 — ○ ○, Bha gāṇa, Moon (śāśī, abjāri, śaśāṅka, indu, etc.), *Dactylus*
 ○ ○ ○, Na gāṇa, Heaven (nāka, indranilaya, deva, indra, etc.), *Tribrachys*

ಮ-ಗಣಂ ಭೂಮಿಯುಸಿಕ್ಕುಂ,
 ಯ-ಗಣಂ ಜಲ, ರ-ಗಣಮಗ್ನಿ, ಸ-ಗಣಂ ಪಾತಂ, |
 ತ-ಗಣಂ-ವಾಯು, ಜ-ಗಣಂ-ಕಾಶಂ,
 ಭ-ಗಣಂ ಶಶಿ, ನ-ಗಣಂ ನಾಕಮುರುಜ-ವರುನೇ!

35¹⁾

26. Special cases in which the several syllable-feet are used (at the beginning of a verse), viz.

- | | |
|--|--|
| — — — in blessing (āśīrvāda) | ○ — ○ in showing fear (bhīta) |
| ○ — — in coming to war (parabalamuttigē) | — ○ ○ in being happy and liberal
(teshatyāgi) |
| ○ ○ — in suffering pain or being sick (kleśavyādbhi) | — — ○ in sacking (dhālyiṇvīkē) |
| — ○ — in showing courage (dhairya) | ○ ○ ○ in desiring (kāmi) |

1) After this verse (defective in grammar, but also in H. and Ra.'s VII.) there follow in M. and Sb. 23 verses about gāṇa-phala-vṛitti, i.e. the good or bad consequences connected with the use of the syllable-feet, and about gāṇa-lakṣhaṇa, i.e. the colour, presiding deity (adhidaiva), caste (kula) and good or bad character of the several feet. Only 3 of the verses are in Rd.; in Ra. and H. some of them are given in a supplement after chapter 6, that does not bear the signature of belonging to the original work; Re. has 5 of them after our v. 32. D. and B. have 8 of them after the same verse; one of them occurs also in the Kavi Jihvā Bandhana as v. 15, and as v. 1 in Rd. and O. In O. there are 4 of them. One that is in B., D., Sa., and Re. as v. 12, is in none of the others. Verse 35 of our text shows a peculiar character, and has, therefore, been adduced; it is in all the MSS. Rd.'s reading (v. 14) of it has been adopted, as it brings in all the feet. The Kavi Jihvā Bandhana, in its v. 51, states that when one is in doubt about the foot with which to begin a verse, the deva-foot i.e. ○ ○ ○ (Tribrachys) is always very good. Here is the verse: ಭಾವನೆ ಸಮ-ಸಮ್ಯಕ್‌ಗಳ | ಸಾವನ ಮೊದಲತಿ ಸೂಕ್ಷ್ಮಯಮುದುರ-ನತಿ (the ತಿ ought to be long, but then there would be 5 Moras to the foot) || ಸೇವ-ಸೂಕ್ಷ್ಮಯ ಮುಂದೆ | ಕಷ್ಟವ ಸಣ್ಣ ಬಂಜನುತ್ತುಮಂ, ತಮಲ-ಮುದಿ! || 51 || This verse, with a very slight alteration, occurs as v. 30 in D. and B. D. and B. also say that a poem ought to contain śrī (at its beginning): ಶ್ರೀಕಾರಂ ಸೈವ / ರೇ. | ಅನೇಕ-ತ್ರಯ ದ್ವಿ ತೀರ್ತ-ವಡೆದು ಸದ್ಯಂ: || ಶ್ರೀಕಾರಮುಖ್ಯ ಸದಂ | ಅನೇಕಸೇವ ಸ್ಥಂಭವನಾ ಘನವರ್ಗಂ. || 28 ||

ಶಾರ್ಙ್ಗಲವಿಶ್ರೇಷ್ಠತೆ

ಅಪ್ರೇವಾದವೊಳುಮಿಯು, ಪರ-ಬಲ ಮುತ್ತಿದೊಡಾ ತೋಯಮೂ,
 ಕ್ಷೇರ-ವ್ಯಾಘ್ರಿಗೆ ವಾಯು, ಧೈರ್ಯಕನಲ, ಭೀತಂಗಮಾವಿತ್ಯನಾ |
 ತೋಪ-ತ್ಯಾಗಗಿಯಿದು, ಧಾಳಿಯಿಡುವಂಗದಂಬಿರ, ಕಾಮಿಗಂ
 ಭಾಸ್ವದ್-ದೇವ-ಗಣಂಗಳೆಂದಪುವಿದೆ, ಪಂಕಜ-ಪತ್ರೇಕ್ಷಣೀ! || 36 ||

6. The Refrain

27. If there occurs a refrain (pallava) in true Canarese poetry, it is to be in the feet (gana) of the verse (pada) to which it is attached.

ಕಂದಂ

ನಲ್ಲಳೆ, ಪದಮಿದುವೆಡೆಯೊಳ್
 ಪಲ್ಲವದೊಳ್ ಪದವೊಳುಭಯ-ಗಣ-ಸಮನಾಗಲ್, |
 ಸಲ್ಲಲಿತ-ಕೀರ್ತಿಯಾದಪು
 ದಲ್ಲದೊಡಾ ಕೃತಿಗೆ ಹಾನಿ ತಪ್ಪದೆ ಬರ್ಕುಂ. || 37 ||¹⁾

7. The Verse-lines

28. A verse in one of the syllable-feet metres consists of four lines (cāraṇa, also pāda, pada), a fault in which would be injurious to the honor and feelings of the king (in whose service the poet is), poet, writer and reader.

ಚರಣಂಗಳ್ ಸಾಲ್ಕುವೊಳ್,
 ಪರಿಕಿಸೆ, ಕರ್ತಂಗೆ ಕವಿಗೆ ಲೇಖಕನಪ್ಪಂ |
 ಗಿರವಕ್ಕುವಪಾಯಂಗಳ್;
 ಚರಣಾಂತ್ಯದೊಳೊಡುವಂಗ, ಪಂಕಜ-ನಯನೇ! || 38 ||²⁾

8. The Pause

29. The pause or Caesura (yati) of a verse forms, so to say, a place for taking breath.

ಯತಿಯೆಂಬುದು ಗಣ-ನಿಮಿತ್ತ-
 ಪ್ರತಿಗುಸ್ತಾರಾಣಮಂತದು ಪಾಂಚಲ್ಯಾ |

1) Only in Sa., B. and D.

2) In Sb., M., B. and D.

ಯತಿ ಕೆಡುಗೂ; ದಾಂಟಿದೊಡಾ

ಯತಿ ಕೆಡೆ, ಕವಿತಾಭಿಮಾನವೇನ್ ಎಸೆದಪುದೋ?

|| 39 ||¹⁾

9. Faults in Poetry

30. The following eighteen faults (doshā) are to be avoided: asad artha, viparīta kalpanē, abhavya, dushkara, grāmya, niraśa, apraudhatē, apratīti vacāna, duṣṣandhi, viśleṣha, na-shīta samāsa, naya nāśa (?), rīti viphalā (?), dullakṣhaṇa, hāsyā vācē, vishama, asaumya (?), anojē (?).

ಮತ್ತೇಭವಿತ್ತೀತಿ

ಆಸದರ್ಥಂ ವಿಪರೀತ-ಕಲ್ಪನೆಯಭವ್ಯಂ ದುಷ್ಕರಂ ಗ್ರಾಮ್ಯ-ಸೀ

ರಸಮಪ್ರಾಧತೆಯಪ್ರತಿ-ಪಚನಂ ದುಸ್ಸಂಧಿ ವಿಶ್ಲೇಷ-ನ |

ಪ್ಷ-ಸಮಾಸಂ ನಯ-ನಾಶ-ರೀತಿ-ವಿಫಲಂ ದುಲ್ಪಕ್ಷಣಂ ಹಾಸ್ಯ-ಪಾಗ್-

ವಿಷಮಾಸಾವ್ಯಮನೋಚೆಯುಂಟಿಸಿತುಂ ದೋಷಂಗಳಪ್ಪಾದಿತಂ. || 40 ||²⁾

1) In Sa., Sb., M., B., D., Il. Ra. v. 11, Re. v. 17. Nāgavarman, like Piṅgala (VI., 1: yātri viśēḍha/), does not give any particular rules regarding the Caesura; but further on (from v. 124), when adducing the various Sanskrit metres, he uses to point out the places where it is to be put. Halādyudha, in his commentary on the Piṅgala Chandaḥ Sūtras, cites the following śloka from a yātrypadeśopaniṣat: ಯತಿಃ ಸರ್ವತ್ರ ಪಾದಾಂತೇ * ಕ್ಷೋಕಾರ್ಥೇ ತು ವಿಕೇಷತಃ * | ಸಮುದ್ರಾ-ಪದಾಂತೇ ಚ * ಸ್ವಕೃತ್ಯವ್ಯಕ್ತವಿಭಕ್ತಿ ಕೇ * || 1 || ಕೃಚಿತಿ ತು ಸಮುದ್ರೇ ಪಿ * ಸಮುದ್ರಾ ದೌ ಯತಿರ್ ಭವೇತಿ * | ಯದ ಘರ್ವಾಪರಾ ಭಾಗೌ * ಸ ಸ್ವತಾಮೇಕವರ್ಣಕೌ * || 2 || ಘರ್ವಾಂತವತಿ ಸ್ವರಃ ಸಂಘಾ * ಕೃಚಿವೇವ ಸಾದಿನತಿ * | ಪ್ರಸ್ತಪೋ ಯತಿಚಿಂತಾಯಾಂ * ಯನಾವೇಶಃ ಸಾದಿನತಿ * || 3 ||

i. e. "The Caesura always (occurs) at the end of a quarter (pāda, of a verse); then, especially, at (the end of) the half of a verse; and then also at the end of the words (which are marked out in the rules) by such words as 'samudra' (words that signify certain numbers). (The end of a word marked out by 'samudra', etc.) may show either a direct case-inflection or an indirect one (i. e. one which is in a state of sandhi with the following word) (v. 1). At the places (marked out by) 'samudra', etc., however, the Caesura, now and then, may occur also in the midst of a word; but only in the case when the word's first and second part (produced by the Caesura) have no claim to one and the same letter (v. 2). A vowel which has been produced by sandhi, is (generally) looked upon as forming the end of the preceding word, seldom as forming the beginning of the next one; such a half-vowel (of ಇ, ಉ and ಋ, for instance: ವೃತ್ತಿ, ಮೃತ್ತಿ, ಸಿತ್ರರ್ವಂ=ವೃ-ಅತ್ರ, ಮೃ-ಅತ್ರ, ಸಿತ್ರ-ಅರ್ವಂ), however, with regard to Caesura, is always considered as forming the beginning of the next word". (v. 3.) But Gaṅgādāsa, in his Chandomañjari, states that Śyeta, Maṇḍavya and other Munis did not acknowledge any rules of Caesura. See A. Weber, Indische Metrik, p. 222. 364.

2) Only in Sb., M. and L. The reading of them all is very corrupt, and the words in English letters with a sign of interrogation are mere guesses arrived at by comparing the letters of the three different readings.

10. Alliteration in three classes

31. Alliteration (prāsa, prāsu) as it is to occur in each verse of Canarese poetry, generally speaking, is the custom of putting the second letter of the first line or quarter (pāda) in the same place of the other quarters.

ಕಂದಂ

ಪಾದದೊಳೆರಡನೆಯಕ್ಕರ
ಮಾದರದಿಂದಾವುದಾದುದನಹಿತದಹಂ |
ಪಾದದೊಳೆಡುವದಕ್ಕುಂ,
ಭೇದೊಕ್ಕಿ-ಕ್ರಮ-ವಿಚಾರಿ, ತೋರ-ಪ್ರಾಸಂ.

|| 41 ||¹⁾

32. The six kinds of alliteration of the *first* class and their names, viz.

The alliteration formed by:

1. short letters (nija) is the *Lion* (singa, hari);
2. long letters (dirgha) is the *Elephant* (gaja, kari);
3. the Bindu (and the preceding Consonant) is the *Bull* (vrishabha);
4. the (final) Consonant (vyañjana, of the preceding word and the initial one of the following word) is the *Monster* (śarabha);
5. the Visarga (with the Consonant that precedes it) is the *Goat* (aja);
6. double Consonants (daddakkara, ōttu) is the *Horse* (baya, turaṅga).

ಹರಿ ಕರಿ ಪ್ತಪಛ-ತುರಂಗಂ
ಶರಭಮಂಜುಗಳಮೆನಿಪ್ಪ ಪಚ್ಚ-ಪ್ರಾಸಕ್ಕುಂ; |
ತರೂಣಿ, ನಿಜ-ದೀರ್ಘ-ಬಿಂದುವಿ
ನಿರದೊತ್ತಂ-ವ್ಯಂಜನ-ವಿಸರ್ಗದಿ ಬರ್ಹಂ.

|| 42 ||²⁾

1) This is only in Re. as v. 21. The Kavi Jihvā Bandhana has the following as its v. 4 of chapter II.: ಮೊದಲಕ್ಕರದ ಮುಂತಾ | ಮು ನೋಡೆ ಗ್ರಾಸದಕ್ಕರಂ; ತ-ಪ್ರಾಸಂ || ವಿವಿಧ ನಾಲ್ಕುಂ ಪಾದ | ಕೃದಂತಿಸುಗುಂ ಪೂರ್ವದಿಂದಿ ಪದ-ಪದ್ಯಕ್ಕಂ. || 2) This occurs only in Sa., and is the same as Kavi Jihvā B. II., 5. After it Sa. has some explanations in prose to be quoted in the note to v. 42, from which it will be seen that it is slightly doubtful whether the Bindu of No. 3 and the Visarga of No. 5 belong to the first or second syllable. The Kavi Jihvā Bandhana's instance for the Bull: ಬಂದಂಜ - ಕೊಂದಂ - ನಂದಂ - ಬಂದಂಚಿ is somewhat dubious by itself; but when compared with its instance for the Goat, i. e. ಪಾಶಂಜಂ - ವಾಶಂಜ - ನಾಶಂಜಂ - ಲಾಶಂಜಿ, it becomes certain that that work refers the Visarga as well as the Bindu to the second syllable; instances, however, of these two kinds are rare. Observe that what, in the next note, by Sa., is called "dushkara prāsa" (ಪುಸ್ಕರಪ್ರಾಸ), the Kavi Jihvā Bandhana (II., 24) calls "dustara prāsa" (ಪುಸ್ತರಪ್ರಾಸ), its instance being: ಶ್ರುತ - ಸ್ವಪ್ತ - ವೃಷ್ಪ - ಪ್ಪೃಷ್ಪ. Here the Visarga is supplanted by "s" (ಃ).

ನಿಜನು ಬಂದೊಡೆ ಸಿಂಗಂ;
 ಗಜ ದೀರ್ಘಂ; ಬಿಂದು ವೃಷಭ; ವೆಂಜಿನ ಶರಭಂ; |
 ಅಜನು ವಿಸರ್ಗಂ; ಹಯವೂ
 ಬುಜ-ಮುಖಿ, ದಡ್ಡಕ್ಕರಂಗಳಿವು ಪೂಕ-ಪ್ರಾಸಂ. 43¹⁾

33. An instance of the *Lion*. (By the presence of a good poet who is like the full moon, the Ambrosia sea of poetry begins to swell.)

ಸಕಳ-ಕಳಾ-ಸಿಂಧಿ-ಸಿಕಟದೆ
 ಸುಕರ-ರಸ-ಪ್ರಕಟ-ಕಾವ್ಯಮೆಂಬವೃತ್ತ-ಪಯೋ |
 ಧಿ ಕರಂ ಪೆರ್ಯಗುಮಲ್ಲದೆ
 ಕುಕವಿ-ಬುಧ-ಪ್ರಭೃತ್ತಿಯಿರೊಳೆಂ ಪೆರ್ಯಗುಮೇ? || 44²⁾ || ಇದು ಸಿಂಗಪ್ರಾಸಂ.

34. An instance of the *Elephant*. The alliteration-syllable, though short by itself, may be long also on account of a following double-consonant. (Only a good poet has access to the Parnassus.)

ಆರಾರೇಪರ ಶಾಸ್ತ್ರ-
 ಶ್ರೀ-ರೋಹಣ-ಗಿರಿಯನಲ್ಲಿ ಸಪ-ಕವಿತಾ-ಚಿಂ |
 ತಾ-ರತ್ನಂ ದೊರಗುಮೆ ತೇ
 ಜೋ-ರೂಪ-ಕೃಪೆಯಿರದಂಗೆ ಧರಣೀ-ತಳದೊಳಾ? || 45³⁾ || ಇದು ಸಜಪ್ರಾಸಂ.

1) This ungrammatical verse is in Sb., M., O. v. 10, H. and Ra.'s supplement, Re. v. 18, Rd. v. 16, B., D. After it, in all the manuscripts, though differing much regarding the wording, also in Sa., a verse, on the good and evil resulting from the use of the several alliterations, occurs that has not been given in the text. Verses 43—48 are instances adduced by the Editor. There are instances only in B. and D., and they are taken word for word from the Kavi Jihvā Bandhana (II., 7-12). Sa.'s Prose-sentences alluded to in the note to v. 41, are as follows: ಸಿಂಹವಾಸಕ್ಕೆ ಲಕ್ಷ್ಯಂ | ಸರಸಜಲ | ಅರುಕ | ಇದು ದೀವಗಣಂ || ಸಜಪ್ರಾಸಕ್ಕೆ ಲಕ್ಷ್ಯಂ | ಸಂಕಟ | ಕಿಂಕರ | ಇದು ಭಗಣಂ || ವೈಷಭವಾಸಕ್ಕೆ ಲಕ್ಷ್ಯಂ | ಧರಾಧರ | ಮರಾಳ | ಇದು ಸೂರ್ಯಗಣಂ | ಶುರಂಗವಾಸಕ್ಕೆ ಲಕ್ಷ್ಯಂ | ಮತ್ತಚ್ಚರೋರೋಚನೆ | ದಿತ್ತಜರಾಜರಾಜಿ | ಇದು ಲಕ್ಷ್ಯವಿಷಯ ಭಗಣಂ || ಕರಭವಾಸಕ್ಕೆ ಲಕ್ಷ್ಯಂ | (ನಿರೋಧ) | ತಪ್ಪಿಯಯಿ | ತುತ್ತಂಪಕಗಂಧಿ | ಇದು ಅಕಾಶಗಣಂ | ನಾಂದಿಯ ವೆವಲಿಗಿ ಸಜ್ಜಿದು || ಅಜವಾಸಕ್ಕೆ ಲಕ್ಷ್ಯಂ | ಸ್ವೀಕಾಂತಾ | ಇದೆ ಮನ್ಮಥವಾಸವೆಂಬದು | ಇದು ನಾಂದಿಯ ವೆವಲಿಗಿ ಆಗದು || ಇಂತು ವಾಸಲಕ್ಷ್ಯವಿವರಣೆ || As it appears Sa.'s Bull is wrong. The Kavi Jihvā Bandhana's instances, as to method and name, correspond to those of the text; here follow the beginnings: Lion ಸಪನು; Elephant ವೆವಲಿ; Bull ಬಂದಂಜ; Monster ಸನ್ಮಾರ್ಗ; Goat ಪಾಶನಂ; Horse ಸಗ್ಗದ There is, however, the possibility, though very slight, that Sa.'s scheme of the Elephant is the true pattern for the Bull, and his scheme of the Goat that for the Goat, viz. that the Bindu or the Visarga of the rule, against the Kavi Jihvā Bandhana, refers to the end of the first syllable.

2) Rājasekhara I., 25.

3) Rājasekhara I., 29.

35. An instance of the *Bull*. (King, come and see the beautiful garden!)

ಆ ನಂದನಮಂ, ವಿಜಿತಮಂ

ಹಾನಂದನಮಂ, ಸಿಜಾಂತರಾಳಾತ್ರಿತ-ಲೋ |

ಕಾನಂದನಮಂ, ತೋಷಿತ

ಮಾ ನಂದನಮಂ ಸಿರಿಕ್ಷಿಸಲಾ ನಡೆ, ಸೃಪತೀ! || 46¹⁾ || ಇದು ಪೃಷ್ಠಪ್ರಾಸ.

36. An instance of the *Monster*. (The Elephant and her young one in the hot season.)

ಬಾಯ್ವಿಜಾತೆಯ್ವಿದ ಮಹಿಯಂ

ತಾಯ್ವಿವಿ ನಡೆ ಸೋಡಿ, ಬಾಡಿ, ತಾಪಂ ಪೊದಲಿಂ |

ದೆಯ್ವಿವಿ ನೆಗಲಿರೆ, ತೆಗೆದೇಂ

ಕೆಯ್ವಿವಿದೂದಿದುದೊ ಸೋಪ್ಪ-ಜಲಮಂ ಬಸುಹಿಂ? || 47²⁾ || ಇದು ಶರಭಪ್ರಾಸ.

37. An instance of the *Goat*.

ಸೀಂ ಸಿಶಂಕೆಯಸೀ! ದೇ

ವಾ ಸಿಶರಣ-ಜನರಿಗೆ ಶರಣಾಗೀಗಳಾ! |

ಕೇಳಾ, ಸಿಶಮಮಂ ಪರಿಪರಿ

ಸೀ ಸಿಶರಾಪ-ಪ್ರಸಾದಮಂ, ಕರುಣಾತ್ರಾ! || 48 || ಇದು ಅಜಪ್ರಾಸ.

38. An instance of the *Horse*. (The Jasmin buds among the young Mango leaves are like the stars, and the black bees alighting on them like the coming darkness of the evening.)

ಮಲ್ಲಿಗೆ ಮಾ-ಮರದಳೆ-ದಳೆ

ರಲ್ಲಿ ಮುಗುಳ್ಳಡಹಿ, ಮುಗುಳ್ಳಳೆದವು ಸಂಧ್ಯಾ- |

ಸಲ್ಲಲಿತ-ತಾರಕಾಳೆಯೊ

ಲಲ್ಲಿಳಿವಾಹಿಡಿಗಳಿಳಿವ ತಮಮೆಸಿಸಿಕುಂ. || 49³⁾ || ಇದು ಅಶ್ವಪ್ರಾಸ.

39. Without Alliteration Canarese poetry is worthless.

ನುತ-ಶುನ್ವಾಲಕಾರದೊ

ಳತಿಶಯಮದು ಕನ್ನಡಕ್ಕೆ ನತತಂ ಪ್ರಾಸಂ; |

ಕ್ರತ-ಕ್ರತ್ಯಮಪ್ಪುದೆಲ್ಲರ

ಮತದಿಂದದು ತಪ್ಪೆ, ಕಾವ್ಯವೊಂ ಶೋಭಿಪುದೇ? || 50⁴⁾ ||

1) Rajaśekhara X., 5.

2) Rājaśekhara V., 40.

3) Rājaśekhara II., 41.

4) Rc. v. 20,

and D., B.

40. The six kinds of alliteration of the *second* class and their names:

1. The *praised* alliteration consists of the consonants (letters) of conjunction (or suitableness, sambandhlākshara, yogākshara), as it seems of the consonants which in the first class (verses 42-49) have been assumed to be peculiarly suited to form the alliteration, viz. consonants not only cognate *i.e.* classified under the same head, but identical, in this case possessing also *one and the same vowel* (vinuta prāsa, suprāsa).
2. The first *peaceful*¹⁾ one consists of the mentioned consonants of conjunction, these having not one and the same vowel (śānta pūrva prāsa, śānta prāsa).
3. The second peaceful one or *that of classified consonants* consists of consonants that are not the same, but fall under the same head, with vowels according to one's convenience (varga prāsa). For another peaceful alliteration that, however, ought not to be imitated, see the note to v. 330.
4. The *proximate* one consists of the unclassified, but proximate consonants ś, sh, and s, the vowels falling under no rule (samīpa prāsa).
5. The *successive* one occurs when the syllable of alliteration is frequently repeated throughout the whole verse, with vowels as convenient (anngata prāsa, anuprāsa; cf. the Sanskrit "vṛitti").
6. The *final* one happens when an alliteration is put also at the end of each quarter or line (pāda), this alliteration being not the same as the initial one (anta prāsa).

ವಿಢುತ-ಪ್ರಾಸಂ ಶಾಂತೋ
ಪನತಂ ವರ್ಗೋದಿತಂ ಸಮೀಪ-ಗತಂ ಮ |
ತ್ತನು-ಗತಮಂತ-ಗತಂ ಸಂ
ಜಸಿತಂ ವಿಧವೋಕ್ತಿಯಿಂದಿವಂತಾಃ ತೇಃ.

2)
|| 51 ||

41. An instance of the *praised* alliteration or of No. 1. Mātrā = Mora; see, previously, the note to A., p. 7.

ಮನೆಗಿಂದು ಬರ್ಕುಮಂದಾನ್
ಅನೇಕ-ವಿಧ-ವಸ್ತು-ಪಾಪನುಗಳನೊಸೆದಿ |
ಬನೆ ಪಸರಿಸಿ, ಕುಳಿದೆಂ.
ಜನೇರಸಿಂತೇಕೆ ಕಳೆದು ಪೋದನೊ? ಪೇಳಾ! || 52 || ಇದು ವಿಢುತಪ್ರಾಸಂ.

1) "Peaceful" means to say that, though there be no uniformity, there is harmony.

2) Rc. v. 22, B., D. 3) Rc. 23, B., D. See the beginning of the next verse which expressly states that this verse forms an instance of the vinuta prāsa.

ಮುಂದು ವಿಸುತ-ಪ್ರಾಸಂ;

ಸಂಯುಕ್ತರದೊಳ್ಳಿಲ್ಲ ಮಾತ್ರೈಗಳೂ ತ |

ಓಂಬಾಗೆ ಬೆರಸಿ, ಶೋಭಾ

ಡಂಬರಮಂ ಪಡೆಗುಮುಚಿತ-ಕಾವ್ಯೋಕ್ತಿಗಳೊಳ್.

|| 53 ||¹⁾

42. Definition of the first *peaceful* alliteration or of No. 2, pointing out the distinction between this and No. 1. In No. 2. the letters are *yogāksharas*, but the vowels *no ekasvaras*.

ಬೆರಸಿರೆ ಮುಂದು ಯೋಗಾ

ಕ್ಷರಂಗಳೇಕ-ಸ್ವರಂಗಳಿಂ, ಸುಪ್ರಾಸಂ |

ನೆರೆದು,—ವಿಪರ್ಯಾಸ-ಕ್ರಮ

ಮಿರೆ, ಸತತಂ ಶಾಂತ-ಪೂರ್ವಮಕ್ಕುಂ ಪ್ರಾಸಂ.

|| 54 ||²⁾

43. Definition of the second *peaceful* alliteration, that of *classified consonants*, or of No. 3.

ಶಾಂತ-ಪ್ರಾಸದ ಭೇದಮು

ದಿಂತಕ್ಕುಂ; ವರ್ಗದಕ್ಕರಂಗಳ್ ನಾಲ್ಕುಂ |

ಶಾಂತಮಿರೆ, ಪೇಳ್ವ ತಾಣದೊ

ಳಂತಕ್ಕುಂ ಪ್ರಾಕ್ತನೋಕ್ತ-ವರ್ಗ-ಪ್ರಾಸಂ.

|| 55 ||³⁾

44. An instance of No. 3.

ಸಕಲ-ಜನ-ವಿಸುತನಂ, ಶತ

ಮಖ-ಸದೃಶ-ವಿಶಾಲ-ವಿವಿಧ-ವಿಭವೋದಯನಂ, |

ಸುಗುಣ-ಗಣ-ಯುತನಸರಿ-ಬಲ-

ವಿಘಟನನಂ ಕಂಡನಣುವನಾ ರಾಘವನಂ.

|| 56 ||⁴⁾ ಇದು ವರ್ಗಪ್ರಾಸಂ.

45. Definition of the *proximate* alliteration or of No. 4.

ಇದು ಸದೃಗ-ಪ್ರಾಸ

ಕ್ಕುದಾಹೃತಂ. ಕುಜಿತ ಶ-ಪ-ಸ-ವರ್ಣ-ತ್ರಯಮು |

ವಿದಿತ-ಪ್ರಾಸ-ವಿಯುಕ್ತಾ

ಸ್ವದದೊಳ್ ನಿಲಿ ಪೇಳ್ವೊಡದು ಸಮೀಪ-ಪ್ರಾಸಂ.

|| 57 ||⁵⁾

1, Re. v. 24, B., D.

2) Re. v. 25, B., D.

3) Re. v. 26, B., D.

4) Only in D., B.

5) Re. 27, D., B.

46. An instance of No. 4.

ಶಶಧರ-ನಿಂಬಾಸನೆಯಂ,
 ಝಷಕೇತಸ ಮಾತೆಯಂ, ಸರೋಬಾಂಬಿಕೆಯಂ, |
 ಜಿಸ-ವಿಶದ-ವರ್ಣೆಯಂ ಕಂ
 ಜೊಸೆದಂ ಬಸದೊಳಗೆ ಜಸಕ-ತನುಜೆಯನಣುವಂ. 58¹⁾ ಇದು ಸಮಾಸಪ್ರಾಸಂ.

47. Definition of the
- successive*
- alliteration or of No. 5.

ಎಂದಿಂತು ಸಮಾಪ-ಪ್ರಾ
 ಸಂ ದರ್ಶಿತವಾಯ್ತು. ಮತ್ತನುಪ್ರಾಸಮುಮಂ |
 ಸಂದಿಸಿದೊಳೆಯಕ್ಕರವೊಂ
 ದೊಂದಪ್ಪಿೊಳೆವಡೆಯುಸುದೊಡನುಗತಮುಕ್ಕುಂ. || 59²⁾ ||

48. An instance of No. 5.

ಜನ-ವಿನುತನನಘನನುಪಮ
 ನನುನಯ-ಪರನರಸನಿಸು ನೆನೆನೆನಿದು, ಮನೋ |
 ಜನಿತ-ಮುದನನಿಲ-ತನಯನ
 ನನ್ಯತ-ಪಚನ-ರಚನನಂತಿರೆನೆ ನುಡಿದನವಂ. 60³⁾ ಇದು ಅಸುಗತಪ್ರಾಸಂ.

49. Definition of the
- final*
- alliteration or of No. 6.

ಇಂತಿದನುಪ್ರಾಸಂ. ಪಾ
 ದಾಂತದೊಳೆಂದಾಪುದಾನುಮಿಟ್ಟಕ್ಕರಮಂ |
 ಮುಂತೂ ಪಾದಾಂತಗಳೊ
 ಳಂ ತಡೆಯದೆ ಪೊಳ್ಳೊಡಂ ತರುತ-ಪ್ರಾಸಂ. || 61⁴⁾ ||

50. An instance of No. 6. See v. 226; 234; 257 seq.; 272 seq.

ಅತಿ-ವಿರದ-ಯಶೋ-ವೃತ್ತಂ,
 ಸತ-ಸಕಲಾರಾತಿ-ಜನ-ವಿತಾಸಂ, ಮತ್ತಂ |
 ವಿತತ-ಪ್ರೀ-ಸಂಪತ್ತಂ,
 ಶತಮುಖ-ಸದೃಶಾನುಭಾವ-ವಿಭವಂ-ಚಿತ್ತಂ. || 62⁵⁾ || ಇದು ಅಂತಪ್ರಾಸಂ.

51. The four kinds of alliteration of the
- third*
- class, occurring along with the ten simple alliterations (
- prāsa*
-) and the successive (
- anuprāsa*
-) and final one (
- antaprāsa*
-).

1) Only in D., B. 2) Re. 28, D., B. 3) Re. 29, D., B. 4) Re. 30, D., B. 5) D., B.

ಪ್ರಾಸಾನುಪ್ರಾಸಾಂತ-

ಪ್ರಾಸಂಗಳ್ ಮೂಱ್ ಇವತಿಶಯಂಗಳ್. ಮತ್ತಂ ।

ಪ್ರಾಸಾಭಾಸಂ ಮಾಱು;

ಭಾಸುರ-ಕಂಜಾಯತಾಕ್ಷಿ, ಕೇಳ್, ಅದನೊರೆವೆಂ.

|| 63 ¹⁾ ||

Alliterations

1. in which, instead of only one, two letters (2nd and 3rd) are made to rhyme (dvi-prāsa, according to the Kavi Jihvā Bandhana: dvivārṇa prāsa);
2. which take place twice (or oftener) within a quarter, viz. near the beginning and midst (or at other places) of it (dvandva prāsa);²⁾
3. in which three letters (2nd, 3rd and 4th) are made to rhyme (triprāsa or trivārṇa prāsa);
4. which, in the same shape, occur at the end and at the beginning of each quarter (antādiprāsa).

ದ್ವಿ-ಪ್ರಾಸಂ, ಸುಭಗಂ ದ್ವಂ

ದ್ವ-ಪ್ರಾಸಂ, ಕಾವ್ಯ-ರಚನೆಗುಚಿತಮೆನಿಪ್ಪ ।

ತ್ರಿ-ಪ್ರಾಸಂ, ಸಲೆಯುತಾ

ದಿ-ಪ್ರಾಸಂ, ಬೇಱಿ ನಾಲ್ಕು ತೆಪಿನಾಗಿಕ್ಕುಂ.

|| 64 ³⁾ ||

52. An instance of the Dviprāsa or No. 1.

ಅರಸರೊಳೆಲೆ ನೀಂ ಸರಸರ

ನರಸಿ ಮೆಱಿಪೊಲಾಡುತಿರ್ಪ ನಿನಗಿದು ಗುಣವೇ? ।

ಅರಸರ ಸರಸವ ಬಲ್ಲರೆ?

ಸರಸವನಾಡರಸರಲ್ಲದವರೊಳ್, ಮಗಳೇ!

|| 65 ⁴⁾ || ಇದು ದ್ವಿಪ್ರಾಸಂ

53. An instance of the Ādyanta Prāsa or No. 4.

ವಿಮಲರ ಮಿತ್ರಂ, ವಿಮಲಂ,

ವಿಮಲ-ವಿನತ-ಮೂರ್ತಿ, ವಿಮಲರೊಳ್ಗತಿ-ವಿಮಲಂ, ।

ವಿಮಲ-ಸ್ವಾಯದೆ ವಿಮಲಂ,

ವಿಮಲ-ರುಚಿ-ಮಯಂ, ನಿರಂತರಕ್ಕಂ ವಿಮಲಂ. || 66 || ಇದು ಆದ್ಯಂತಪ್ರಾಸಂ.

11. A short Survey of the subjects to come.

54. According to Nāgavarma's opinion there are 3½ mother-languages (Sanskṛita, Prākṛita, Apabhramśa and Pāśāṇika) and 56 daughter-languages (Draviḍa, Andhra, Kārnāṭaka,

1) Re. 31, D., B. Instead of ಮಾಱುಂ Re. and D. have ಮೂಱುಂ, B. has ಮೂಱುಂ; ಮಾಱುಂ, i. e. new form too, is a guess.

2) This kind may be called "co-ordinate alliteration." Cf. Lalita (v. 217), Krauñca pada (v. 221), Vanalātē (v. 226), the Mālāvr̥ttas (vs. 233, 234), the Raghavāś (v. 254 seq.), and the Akkarikē (v. 308). 3) Re. 32, D., B. 4) D., B., Kavi Jihvā Bandhana II., 20.

etc.) in India. In each of these languages occur the *Vṛttas* (turns, forms or specimens) of the *akshara gaṇa chandas*, i. e. metres with a fixed scheme of the 8 Syllable-feet (*akshara gaṇa*). This *Akshara gaṇa Chandas* (v. 71 seq.) falls under three heads, viz.

1. *Sama vṛttas*, i. e. metres the four lines or quarters (*pāda*, *pada*, *ṇarāṇa*) of which have the same *gaṇas* in the same places, their *vedie* types (*chandas*) being 26;
2. *Ardha sama vṛttas*, i. e. metres in which such is the case only in half the number of lines (1 and 3, 2 and 4 being equal);
3. *Vishama vṛttas*, i. e. metres in which, though each line is composed of the Syllable-feet, all lines, more or less, differ from each other.

Besides there are the *Mātrā Chandas*' (v. 250 seq.), i. e. metres that are to contain a certain number of *Moras* (a *Mora* being the quantity of a short syllable) in each line, and, at the same time, some syllables bearing a fixed form.

Further there are the *Mātrā gaṇa Chandas*' (v. 254 seq.), i. e. metres which, also when consisting of feet that, in form, are equal to the Syllable-feet, do not require that the same forms of feet recur at the same places, but in which the feet, throughout or in certain places, contain the same number of *Moras* (*mātrā*). The *mātrā gaṇas* (*Mora* feet) often show forms that are not found among the eight Syllable-feet. The two classes of *Mora* metres form the so-called *Jāti* metres, i. e. metres peculiar to the *Bhāṣhā jāti*s, the daughter-languages.

ವಚನಂ

ಅಯೆಂತೆಂದೊಡೆ ಸಂಸ್ಕೃತಂ ಪ್ರಾಕೃತಮಪಭ್ರಂಶಂ ಪೃಠಾಚಿಕಮಯಿ ಮೂಞಿ
ವರೆ¹⁾ ಭಾಷೆಗಳೊಳ್ ಪ್ರಚ್ಛವ ರುವಿದಾಂಧ್ರ-ಕರ್ಣಾರ್ಘಕಾದಿ-ಪಟ್ಟಂಚಾರತ್-ಸ
ರ್ವ-ವಿಪಯ²⁾-ಭಾಷಾ-ಜಾತಿಗಳಕ್ಕುಂ. ಅಲ್ಲಿ ಸಮಮರ್ಧಸಮಂ ವಿಪಮಮೆಂದು

1) Only Re. reads ಚತುರ್ ಭಾಷೆ. 2) Great arbitrariness is shown in enumerating the *ṇeppanna deśas* or *shapāṇdeśad viśayas* (56 countries); complete enumerations are also seldom to be met with in Canarese; generally books mention some above forty, and then conclude with *ವೇದಲಾದ* (etc.). Here follows the list of the commentary of L., alphabetically arranged by the Ed.: ಅಂಕ, ಅಂಛ, ಅರ್ಯ, ಏಕವಾದ, ಬ್ರಹ್ಮ (ಬ್ರಹ್ಮರ ವೇದ), ಕರ್ಣಾರ್ಘ, ಕರ್ಣಂ, ಕಾಂಚೋಜ, ಕಾಶ್ಮೀರ, ಕಾಳವ, ಕುಂಠಳ, ಕುಕುರ, ಕುರಂಗ, ಕೇರಳ, ಕೊಂಕಣ, ಕೊಂಗು (ಕೊಂಕ), ಕೊರಡ (ಮಹಾಕೊರವ), ಕೊಲ್ಲಾಳ, ಗಾಂಧಾರ, ಗುರ್ಜರ, ಗೌಳ, ಘಾಣಮುಖಿ, ಚೋಳ, ಚೇನ, ಶುರುಪ್ಪ, ಶುಳುವ, ತೆಲುಗ (ತೆಲುಂಗ), ಧ್ರಾವಿಡ (ವ್ರವಿಳ), ನೇಪಾಳ, ಪಲ್ಲವತ, ಪಾಂಚಾಲ, ಪಾಂಝ್ಯ, ಪಾರಿಯಾತ್ರತ, ಬಂಗಾಳ, ಬರ್ಬರ, ಬಾಲ್ಹಿಕ, ಬೇವ, ಭೋಟ, ಮಗಧ, ಮಧ್ಯ, ಮಲದ (ಮಲೆಯ), ಮಲೆಯಾಳ, ಮಹಾರಾಷ್ಟ್ರ, ಮಾರವ, ಮಾಳವ, ಲಂಬಕರ್ನ. ಲಾಳ, ಲುಚ್ಛಕ, ವೆಂಗ, ಸಿಂಗಳ (ಸಿಂಹಳ), ಸಿಂಧು (ಸೈಂಧವ), ಸಿಂಧಾವ್ವಣಿ (ಸಿಂಧವ್ವಣಿ), ಸಂಕರ, ಪ್ರೀವೇರ, ಹಂವಿರ, ಹೆ. ನ.—In other enumerations for some of the countries are substituted the following: ಅಮರತ, ಕಂಠೋಜ, ಕರಾಳ, ಕಿರಾತ, ಕುರು, ಕೊಡಗು, ಕೋರಲ, ಕಾಞ್ಕರ, ಬಿರವರ, ಫೈಟಿ, ಚೋ, ಜಾಲಾಂಛ, ಶುರುಕಾಣ್ಯ, ಶ್ರೀಶತ, ಧೈವಿ, ಸಿಂಧ, ಪಾಟಾಲ, ಬರಮ, ಬಲ್ಲಾಳ, ಬೋರಟ, ಮತ್ಸ್ಯ, ಮಾಟ, ಮುರು, ಮೈಟ್ಟಿ, ಯವನ, ವರಾಳ, ವಾಟಾಲ, ವಿವರ್ಧ, ಲಾರಸೇನ, ಸಾರಾಪ್ಪ, ಸಾವಿರ, ಹೂಣಿ, ಹೈಯು. A Tamil list is as follows (Rottler s. v. ವೇದ): ಅಂಕ, ಕರುಣ, ಅವಂತಿ, ಅಂಛ, ಲಾಟ, ಬ್ರಹ್ಮಯ, ಕರುಸ, ಕರ್ಣಂ, ಕೋಡ, ಕಂನಾತ, ಕಾಶ, ಕಾಶ್ಮೀರ, ಗಾಂಧಾರ, ಕಾಂಚೋಜ, ಕಿರಾತ, ಕುರುಗು, ಕುಡಗ, ಕುಂಠಳ, ಕುರು, ಕುಲಿದ, ಗೂರ್ಜರ, ಕೇಕಯ, ಕೇರಳ, ಕೊಂಕಣ, ಕೊಟ್ಟ, ಕೊಡಲ, ಕಕ, ಸಾವಿರ, ಸಾಲ್ವಿ, ಸಿಂಗಳ, ಸಿಂಧು, ಚೇನ, ಲಾರಸೇನ, ಚೋಡ, ಚೋನಗ, ಧ್ರಾವಿಡ, ಶುಳುವ, ತೆಂಗಣಿ, ಸಿವತ, ನೇಪಾಳ, ಬಲ್ಲರ, ಸ್ಥೂವ, ಪಾಂಚಾಲ, ಪಾಂಡಿಯ, ಪಾಲಿಂದ, ಪೋತ (ಚೋಡ), ಮಗಧ, ಮಧ್ಯ, ಮಾರತ, ಮಲೆಯಾಳ, ಮಾಳವ, ಯವನ, ಯುಗಂದರ, ವೆಂಗ, ಬಂಗಾಳ, ವಿವರ್ಧ.

ವೃತ್ತಂ ಮೂಞ್ಞ ತೇನಕೃಂ. ಅಲ್ಲಿ ಉಕ್ತೆ (ಉಕ್ತ, ಉಕ್ತಿ), ಅತ್ಯುಕ್ತೆ, ಮಧ್ಯಮ, ಪ್ರತಿಷ್ಠೆ, ಸುಪ್ರತಿಷ್ಠೆ, ಗಾಯತ್ರಿ, ಉಸ್ಥಿಕ್, ಅನುಸ್ತುಭ, ಜಿಹವತಿ, ಪಂಕ್ತಿ, ತ್ರಿಷ್ಟುಭ, ಜಗತಿ, ಅತಿಜಗತಿ, ಶ್ಲಘ, ಅತಿಶ್ಲಘ, ಅಪ್ಪಿ, ಅಕ್ರಪ್ಪಿ, ಧ್ವತಿ, ಅತಿಧ್ವತಿ, ಕ್ಷತಿ, ಪ್ರಕ್ಷತಿ, ಆಕ್ಷತಿ, ವಿಕೃತಿ, ಸಂಕ್ಷತಿ, ಅತಿಕ್ಷತಿ, ಉಕ್ಷತಿ ಎಂದು, ಇರ್ಪತ್ತಾಲು ಭಂದಂಗಳಕ್ಕುಂ.

67

55. Besides (the Vṛttas, beginning with the Uktē type and ending in the Utkṛiti type) there are the Mālāvṛttas (vs. 232-234), the Daṇḍaka (v. 231, and the Ardhasama and Vishama Vṛttas, vs. 235-249). (Then follow) the Raghavē's (v. 254 seq.), the Mātrārṇv's (v. 289 seq.), the Tripadi (v. 299), the Catuṣpadi (v. 309), the Shaṭpadi (vs. 313-338), the Aṣṭapadi (v. 277 seq.), the Gaṇanīyama Kanda (vs. 284-288), the Saṅkhāvṛtta (?), the Tālavṛtta (? cf. vs. 254, 274, 279, 280) and other Jātis, viz. (v. 68), the Akkaras (v. 302 seq., the Chapadi=the Catuṣpadi), the Gītikē (v. 312), the Elē (v. 307, the Tivadi=the Tripadi), the Utsāha (v. 339, the Shaṭpadi), the Akkarikē (v. 308), the Chandovatanṣa (v. 310).

ಅವಜಿಂ (ಎಂದೊಡೆ ಇರ್ಪತ್ತಾಲು ಭಂದಂಗಳಿಂ) ಪೊಜಗೆ ಪುಟ್ಟುವ ಮಾ
ಲಾವೃತ್ತ-ದಂಡಕ[ಂಗಳುಂ]-ರಘುತಿ (ರಗೇ)-ಮಾತ್ರಾರ್ಣವ-ತ್ರಿಪದಿ-ಚತುಷ್ಟದಿ-
ಪಷ್ಠದಿ-ಅಷ್ಟಪದಿ-ಗಣನಿಯಮಕಂದ-ಶಂಖಾವೃತ್ತ-ತಾಳವೃತ್ತ-ಅದಿ-ಜಾತಿಗಳ್
[ಉಂ]ಉಂಟು¹⁾, ಅವಾಪ್ತವೆಂದೊಡೆ

ಕಂದಂ

ಮದನವತಿ, ಅಕ್ಕರಂ ಚೌ

ಪದಿ ಗೀತಿಕೆಯೇಳೆ ತಿವದಿಯುತ್ತಾಯ ಪ ।

1) In all the MSS. 2) Instead of ಪೊಜಗೆ ಪುಟ್ಟುವ Sa. has only ಪೊಜಗೆ; Re., D., B. have ಪೊಜಗಣ (cf. v. 235) Ra. and H. read: ಅವಜಿಂ ಪೊ... ಮಾಳವೃತ್ತ-ವಂಡಕ-ರಗೇ-ಮಾತ್ರಾರ್ಣವ-ಗಣನಿಯ ಮಸ್ತಂಧಕಾಂಡ (skandhaka=kanda)-ಜಾತಿಗಳಕ್ಕುಂ. ಅವಜಿಂ ಪೊಜಗೆ ಮತ್ತಂ ಕರ್ನಾಟಕ-ಅಂಧ-ಬ್ರಾಹ್ಮಣ-ವರಾಟ-ಲಾಟ-ಮಾಳವ-ಗೌಳ-ಗುರ್ಜರ-ಕಳಿಂಗ-ಅಂಗ-ವಂಗ-ಕೇರಳ-ಬಾಲ್ಯಕ-ಮಗಧ-ಚೀಲಿ-ವಾಕಾಲ-ಪಾಂಬಾಲಿ-ವೆಂಗೆ-ತಾಳವಾಡಿ-ಪೇಶ-ಭಾವಗಳೊಳೆ ಪುಟ್ಟುವವೊಂ ಸರ್ವವಿಷಯ-ಪಾಪಾಪಾತಿಗಳಕ್ಕುಂ. ಅವಾಪ್ತ ವೆಂದೊಡೆ, and then v. 68. An observation is to be made here, viz. that regarding these last prose-lines an important difference occurs in the MSS.; M. and Sb. after 66 read only: "ಅವಜಿಂ ಪೊ ಜಗೆ ಪುಟ್ಟುವ ಅವಂತೆಂದೊಡೆ", and then all at once introduce v. 68. This reading, though deficient (as e. g. it does not include all the Jāti Chandas'), essentially alters the classification, so that the Mālāvṛtta and Daṇḍaka that belong to the Sama Vṛttas, the Ardha Sama Vṛttas, and Vishama Vṛttas do not come under the head of the Jātis, as they, in fact, ought not to do. For the true Jātis are those metres that are formed of Mātrā gaṇas. See W. p. 289: ವೃತ್ತಮಕ್ಯ ರ-ಸಂಖ್ಯಾತಂ ಜಾತಿರ್ ಮಾತ್ರಾ-ಕೃತಾ ಭವೇತಿ | The syllables in square brackets are proffered by us for correction.

ಬ್ರಹ್ಮದಿಯಕ್ಕರಿಕೆ ಕರಂ ಚಿ
ಲೆಮ್ಮವವಿದ ಭಂದೋವತಂಸಮ್ಮದಕಾಷ್ಟೇ!

68¹⁾

56. The author is going first to impart knowledge regarding each of the 26 normal forms (Jāti) of the Sama Vṛttas, from Uktī to Utkṛiti, in a two-fold manner (as the rules concern Saṃskṛita as well as Prākṛita).

ಒಂದೊಂದು ಜಾತಿಗಿಂದುಡಿ
ಯಿಂದ, ತಾನ್ ಉಕ್ತೆಯಾದಿಯಾಗಿರೆ, ಸಂಪೂ |
ಣೋಂದು-ಮುಖಿ, ತಿಳಿಯ ಪೇಳ್ವೆಂ,
ಸಂದುತ್ತಿ ಯೆಯ್ದುಪಿನೆಗಮಿತ್ತೀ ಕ್ರಮದಿಂ.

69²⁾

57. He says that his first instruction will concern the metres common to the two great divisions of languages (the Saṃskṛita and Prākṛita), it thus being given concerning the languages etc. of all the countries. (Cf. vs. 281, 296.)

ಇಂತಪ್ಪಿದುಭಯ-ಭಾಷೆಯೊ
ಳಂ, ತೊಪರದೆ, ಸರ್ವ-ಪಿಪಯ-ಭಾಷಾದಿಗಳಿಂ, |
ಮುಂ-ತಿಳುವಿದಪೆಂ ನಿನಗಾನ್,
ಅಂತರಿಸದೆ. ಕೇಳ್ ಇದು, ಪಯೋ-ರುಪ-ವದನೇ!

70³⁾

ಗದ್ಯಂ

ಏದು ಸಮಸ್ತ-ಸುರಾಸುರೇಂದ್ರ-ಮುನೀಂದ್ರ-ಮಣಿ-ಮಕುಟ-ಘಟಿತ-ಶ್ರೀಮದ್-ಭಗವದ
ಹರ್-ಪರಮೇಶ್ವರ-ಸಾದಾರವಿಂದ-ದ್ವಂದ್ವ-ಮಕರಂದ-ಮತ್ತ-ಮಧುಕರಾಯಸಾಸ-ವಿಜಯ-
ಜನ-ಮನಃ-ಪದ್ಮಿನೀ-ರಾಜಹಂಸ-ಸಾಗವರ್ಮ-ವಿರಚಿತ-ಭಂದೋವತಂಸಮ್ಮದಕಾಷ್ಟೇ ನೆಗಟ್ಟ ಸಂ
ಜ್ಞಾಧಿಕಾರಂ ಪ್ರಥಮಾಶ್ವಾಸಂ.



1) H., Ra., Re., Sb., M., D., B. Regarding the Vṛttas (i. e. Mātrā Vṛttas) that appear among the true Canarese Jātis, verses 276, 308 and 309 can be pointed at. 2) Re. 34, M., Sb.,

D., B., Ra., H. 3) Re. 35, M., etc.; not in Ra., H. After this verse, in M. and Sb., there is: ಕರ್ಣಾಟಕಂ ಧ್ವಪದಿತಮಿತಿಭಾಷೆಗಚ್ಛೇತ್ ಸ್ತುತವಂತಿಂವದೇ, whereupon follow 3 verses regarding the Shatpadi, 4 verses regarding the Kanda, and 1 verse regarding the Anuṣṭubh (śloka), all of which are out of place here, as they are repeated at the places where these metres are separately treated of.

II. CHAPTER: THE SAMA VRITTAS

ಸಮವ್ರತ್ತವಿವರಣಮೌಢಿ ಪ್ರೀತಿಯಾಶ್ವಾಸಂ

58. The instruction regarding the Sama Vrittās begins; the verses that contain the rules (pada), being at the same time the instances.

ಕಂದಂ

ಪ್ರೀಪದಮಂ ಸಮವ್ರತ್ತ-ಸಿ

ರೂಪಣ-ಸಮಯದೊಳೆ ತಂದು, ಪದಸಿಟ್ಟಿಸಿದು; |

ಚಾಪಳ-ಲೋಚನೆ, ಬಹಳಾ

ಳಾಪದೊಳೆಂ? ಕೇಳೆ, ಕಳದಿ, ಸಿನಗಭ್ಯುದಯಂ!

71¹⁾

1. Uktē (ukti, uktaṁ). In this type (śhandas) each quarter (pāda) consists of 1 syllable; by putting short syllables instead of the long ones of the instance, 1 other vṛtta, i.e. ೮, is possible

ಉಕ್ತಿಯೆಂಬ ಭಂದಸ್ಸಿನೊಳೆ 1 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ 2 ವೃತ್ತಂಗಳೊಳಗೆ

59. An instance: —, the Sri. (H., Ra. also: ೮; la li | la li ||).

ಪ್ರೀವೃತ್ತಂ

ಪ್ರೀ

ಶಂ |

ಕಾಂ

ತೇ.

72²⁾

2. Atyuktē. In this type each quarter consists of 2 syllables; 4 vṛttas are possible, viz. a Spondee — —; an Iambus ೮ —; a Trochee — ೮; and a Pyrrhich ೮ ೮

ಅತ್ಯುಕ್ತಿಯೆಂಬ ಭಂದಸ್ಸಿನೊಳೆ 2 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ 4 ವೃತ್ತಂಗಳೊಳಗೆ

60. An instance: — —, the Geya.

ಗೇಯವೃತ್ತಂ

ಪ್ರೀಯಂ

ದೇಯಂ |

1) H., Ra., Re., Sb., M., D., B.

2) The vṛtta names are stated separately only in Re.

ಪೇಯಂ

ಗೇಯಂ.

73

61. A second instance: — — , the Diganta.

ದಿಗಂತವೃತ್ತಂ

ಆಗೇನೋ

ಪಗಂ |

ದಿಗಂ

ತಗಂ.

74¹⁾ ||

3. Madhyamē. Quarters of 3 syllables; 8 vṛttas possible, viz.

— — — ; — — — ; — — — ; — — — ; — — — ; — — — ; — — — ; — — — . These form the eight gaṇas mentioned in the first chapter, v. 31 seq.

ಮಧ್ಯಮಯಂಬ ಛಂದಸ್ಸಿನೊಳ್ 3 ಅಕ್ಷರಂ ಪಾದಪಾಞಿ ಪುಟ್ಟವ 8 ವೃತ್ತಗಳೊಳಗೆ

62. An instance: — — — (wind), the Pravara.

ಪ್ರವರಂ

ಪವನೋ

ದ್ವವದಿಂ |

ಪ್ರವರಂ,

ಪ್ರವರೇ!

75 ||

63. Another instance: — — — (earth), the Syāmāṅga.

ಶ್ಯಾಮಾಂಗಂ

ಭೂಮಿ-ಪ್ರೋ

ದ್ವಾಮಂ, ಕೇಳ್, |

ಶ್ಯಾಮಾಂಗೇ,

ಶ್ಯಾಮಾಂಗಂ.

76 ||

1) H. has also: — — — , the Garva; and: — — — , the Harivara.

64. A third instance: — — (fire), the Pāvana.

ಪಾವನಂ
ಪಾವಕೋ
ದ್ವಾವದಿಂ, |
ಪ್ರೀವಧೂ,
ಪಾವನಂ.

|| 77 ||

65. A fourth instance: — — — (heaven), the Paramē.

ಪರಮೆ
ಸುರರ
ನೆರವಿ |
ನೆರೆಯೆ,
ಪರಮೆ.

|| 78 ||¹⁾

4. *Pratishthē* Quarters of 4 syllables; two times the eight gaṇas *i.e.* 16 vṛttas are possible²⁾

ಪ್ರತಿಷ್ಠೆಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ 4 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 16 ವೃತ್ತಂಗಳೊಳಗೆ

66. First instance: — — | —, the Devaramya.

ದೇವರಮ್ಯಂ
ಗಲಗ | ಗಂ (ಅಗ್ನಿಯೂ ಸುಕುವೂ)

|| 79 ||

1) Ra., II. also: — — —, the Ratānta. 2) Instead of the verses of the MSS. (all of which contain, if required, nothing but a dry enumeration of the gaṇas of the concluding long and short syllables, and of the names, together with some epithets for Nāgavarma's wife) only the names and the *rules* (not forms) in letters have been given under this heading. This method, to some extent, will be followed also further on. It is, in fact, Piṅgala's own method; similarly Rb., in the first line, generally adduces the letters and names, and then a praise; sometimes this method appears also in the other MSS. It may be added here that the true readings of the verses containing the rules are lost in some indefinable measure, as would appear especially from Rb., wherein the verses have their own, quite peculiar wording, and show a strong Jaina tendency. The Janodaya, for instance, appears in Rb. as follows: ಜನೋದ-ಗಂ ಜನೋದಯಂ | ಸುನಾಮದಂ, ಜಿನೋದಯಾ. || Rb. contains also less instances.

67. Second instance: — 00 | —, the Saundara.

ಸೌಂದರಂ

ಗಲಲ | ಗಂ (ಚಂದ್ರನೂ ಸುರುವೂ)

|| 80 ||

68. Third instance: 0 — 0 | —, the Janodaya.

ಜನೋದಯಂ

ಲಗಲ | ಗಂ (ಸೂರ್ಯನೂ ಸುರುವೂ)

|| 81 ||

69. Fourth instance: 00 — | —, the Mriganetra.¹⁾

ಮೃಗನೇತ್ರಂ

ಲಲಗ | ಗಂ (ಅಭಯೇಗ್ಮವೂ ಸುರುಯೇಗ್ಮವೂ)

|| 82 ||

70. Fifth instance: 000 | 0, the Surataru.

ಸುರತರು

ಲಲಲ | ಲಂ (ಸ್ವರ್ಗವೂ ಅಘುವೂ)

|| 83 ||

71. Sixth instance: — — 0 | —, the Kāmodbhava.

ಕಾಮೋದ್ಭವಂ

ಗಗಲ | ಗಂ (ವ್ಯೋಮವೂ ಸುರುವೂ)

84²⁾

72. Seventh instance: — — — | —, the Prema.

ಪ್ರೇಮಂ

ಗಗಗ | ಗಂ (ಭೂಮಿಯೂ ಸುರುವೂ)

85³⁾

1) M. calls it Mridunetra. 2) In M. and Sb; Ra., H. call it Kāmānga. 3) Only in Re. The MS. called Rb. begins all at once with Pratishtā⁴⁾, and its only instance for it is the Janodaya.

5. Supratishṭhē. Quarters of 5 syllables; four times
eight i.e. 32 vrittās possible

ಸುಪ್ರತಿಷ್ಠೆಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ 5 ಅಕ್ಷರಂ ಸಾದಮಾಗಿ ಪುಟ್ಟವ 32 ವೃತ್ತಂಗಳೊಳಗೆ

73. First instance: — ೦ — | ೦ —, the Nandaka.

ನಂದಕಂ
ಬಂದು ವಹ್ನಿಯೊಳ್
ಸಿಂವೊಡಂ ಲ-ಗಂ, |
ಸೌಂದರಾಂಗಿ, ಕೇಳ್,
ಸಂದ ಸಂದಕಂ.

|| 86 ||

74. Second instance: — ೦ ೦ | — —, the Kāñcanamālē.

ಕಾಂಚನಮಾಲೆ
ಮಿಂಚುವ ಚಂದ್ರಂ
ಗಂಚಿಯ ರುದ್ರರ್ |
ಸಂಚಿಸೆ, ವೃತ್ತಂ
ಕಾಂಚನಮಾಲೇ.

|| 87¹⁾ ||

75. Third instance: — — ೦ | ೦ —, the Tilaka.

ತಿಲಕಂ
ವೈಷ್ಣವಂ, ಹರಿಯಿಂ
ದೇ ಮಾರಹರಂ |
ತಾಮಾಗೆ, ಸತೀ,
ನಾಮು ತಿಲಕಂ.

|| 88²⁾ ||

76. Fourth instance: ೦ — ೦ | — —, the Nanda.

ನಂದಂ
ದಿನೇಶನಿಂದ
ತ್ವ ನಿಲಕಂಠರ್, |

1) ರುದ್ರ ಅಂದರೆ ತ್ರಿಯಂಬಕ. ಅಂದರೆ ಗುರು. See v. 29. 2) ಹರಿ ಅಂದರೆ ಮುರಾರಿ, ಅಂದರೆ ಲಕ್ಷ್ಮಿ; ನಾರಾಯಣ ಅಂದರೆ ಗುರು. See v. 29.

ತಸೂದ್ರೋ, ನಿ
ಲೈ, ಸಂದಮಕ್ಕುಂ.

|| 89 ||

77. Fifth instance: — — — | — — , the Sarasiruha.

ಸರಸಿರುಹಂ
ಬರೆ ಸ-ಲ-ಗಂ,
ಸರಸಿರುಹಂ, |
ವರವರನಾ,
ಪರಮ-ಜಿನಾ!

|| 90 ||

78. Sixth instance: — — — | — — , the Prema.

ಪ್ರೇಮಂ
ಸೋಮ-ಹರಿಯುಂ
ಕಾಮಹರನಂ |
ತಾಮಿರೆ, ಪೆಸರ್
ಪ್ರೇಮಮುಲೇ!

|| 91 ||¹⁾

6. Gāyatri. Quarters of 6 syllables: eight times eight
i. e. 64 vṛttas are possible

ಗಾಯತ್ರಿಯೆಂಬ ಭಂದಸ್ಸಿನೋಳ್ 6 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 64 ವೃತ್ತಂಗಳೊಳಗೆ

79. First instance: — — — | — — — , the Sālīni.

ಶಾಲಿನಿ
ಬ್ಬಾಲೆ ತೋಯವೊತ್ತಂ
ದೋಳಿವೆತ್ತೊಡಕ್ಕುಂ |
ನೀಲ-ಕುಂತಳೇ, ಕೇಳೆ,
ಶಾಲಿನೀ-ವಿತಾನಂ.

|| 92 ||

1) Of these six instances only 2, 3 and 5 are in Rb.; 5 gives Rb.'s reading.

80. Second instance: ॐ ॐ ॐ | ॐ — —, the Uḍatta.

ಉದಾತ್ತಂ

ನ-ಯ-ಗಣಮಿದಂ

ನಿಯತಮಿದಕ್ಕುಂ, |

ಪ್ರಿಯ-ಲಲನೇ, ಕೇಳ್,

ನುಮದಿಸುದಾತ್ತಂ.

|| 93 ||

81. Third instance: — ॐ ॐ | ॐ — —, the Saṣikānta.

ಶಠಿಕಾಂತಂ

ಶೀತಕರ-ತೋಯಂ

ದ್ಯೋತಿಸಿರೆ, ನೀಲಾ |

ಬ್ಜಾತ-ನಯನೇ, ಕೇಳ್,

ಓತು, ಶಠಿಕಾಂತಂ.

|| 94 ||

82. Fourth instance: ॐ — — | ॐ — —, the Viētra.

ವಿಚಿತ್ರಂ

ಪಯೋ-ಯುಗ್ಮದಿಂದಂ,

ಪಯೋ-ಜಾಯತಾಕ್ಷೀ, |

ಪ್ರಯೋಗ-ಪ್ರಸಿದ್ಧಂ.

ನಿಯುಕ್ತಂ ವಿಚಿತ್ರಂ.

|| 95 ||

83. Fifth instance: — — ॐ | ॐ — —, the Tanumadhyē (or Tilaka)

ತನುಮಧ್ಯೈ (ತಿಲಕಂ)

ಪ್ರೋಪಾದಿ-ಜಲಾಂತಂ

ತಾಮಾಗೆ, ನಿತಾಂತ- |

ಪ್ರೋಪಾಸಿ, ನೀಂ ಕೇಳ್,

ನಾವು ತನುಮಧ್ಯೈ.

96

84. Sixth instance: 00-100-, the Kumuda (or Mukula, Mukura).

ಕುಮುದಂ (ಮುಕುಳಂ, ಮುಕುರಂ)

ಅಸಿಲ-ದ್ವಿತಯಂ
ಘಸಮೆಲ್ಲಿಯುಮೆಂ |
ಬಿಸಮೊಂದಿರೆ, ಕೇಳ್,
ವಸಿತೇ, ಕುಮುದಂ.

97

85. Seventh instance: --100-, the Mukula (or Kumuda).

ಮುಕುಳಂ (ಕುಮುದಂ)

ಉರ್ವ್ಯಗ್ರಂ ಮರುತಂ
ಪರ್ವಿದ್ವಂದಬಲೇ, |
ಸರ್ವಾದ್ಯಂತದೊಳಂ
ಸಿರ್ವ್ಯಾಜ್ಯಂ ಮುಕುಳಂ.

98

86. Eighth instance: 0001---, the Sulalita.

ಸುಲಲಿತಂ

ಕುಲಿತ-ಭೂ-ಯುಗ್ಮಂ
ನಲಿಸಿದುದಕ್ಕಂ, |
ಜಲಜ-ಪತ್ರಾಕ್ಷೇ,
ಸುಲಲಿತಂ ವೃತ್ತಂ.

99

7. Ushpih. Quarters of 7 syllables; (16×8 i. e.)
128 vrittis possible

ಉಷ್ಪಿಕ್ ಎಂಬ ಛಂದಸ್ಸಿನೊಳ 7 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 128 ವೃತ್ತಂಗಳೊಳಗೆ

87. First instance: 000100-1-, the Sadamala (ñitra, viñitra).

ಸದಮಲಂ (ಚಿತ್ರಂ, ವಿಚಿತ್ರಂ)

ತ್ರಿದಶ-ಪವನೇಶರ್
ಪುರುದು ಸಿಲೆ ಪಾದಾರಂ |

1) Of these eight instances only 4, 5 and 6 occur in Rb.; it, H. and Ra. call 5 the Tilaka, and Rb. calls 6 the Mukula. M.'s and Sb.'s name of 6 is Mukura; Ra.'s, H.'s, D.'s and B.'s Kumuda. 7 appears as Kumuda in M. and Sb.; in Ra., H. there is a blank.

ತದೋಳಱಿ, ಪಿದಗ್ಗೇ, |
ಸದಮಲ-ವಿತಾನಂ.

|| 100 ||¹⁾

88. Second instance : - ॐ | - ॐ | -, the Amāḥa (Kamāḥa in M.).

ಅಮಳಂ (ಕಮಲಂ)
ಇಂದು-ಯುಗಂಗಳ ಮುಂ
ದಿಂದುಧರಂ ಬರೆ ತಾ |
ಸೆಂದುಮಿದರ್ಕ ಪೆಸರ್,
ಸೌಂದರಿ, ಕೆಳ್, ಅಮಳಂ.

|| 101 ||

89. Third instance : - ॐ | - ॐ | -, the Virāma (Vinamra in H.).

ವಿರಾಮಂ
ಶೀತಕರಾಗ್ಯ-ಚೇತೋ-
ಜಾತ-ಹರಕಳಿದಂ |
ದೇ, ತೊದಳೋಪಳೇ, ನಾ
ಮಾತಿಶಯಂ ವಿರಾಮಂ.

|| 102 ||

90. Fourth instance : - - | - ॐ | -, the Citra.

ಚಿತ್ರಂ
ಧಾತ್ರೀ-ಚಂದ್ರೇಂದುಧರಂ
ಸೂತ್ರಾರ್ಥಂ-ಬೆತ್ತ ಗಣಂ |
ಧಾತ್ರೀ-ಪೂಜ್ಯಂ; ಪೆಸರಿಂ
ಚಿತ್ರಂ, ಪಂಕೇಜ-ಮುಖೇ!

|| 103 ||

91. Fifth instance : - ॐ | ॐ | -, the Vibhūti. (Three Trochees and a long syllable.) Cf. the 10th instance.

ವಿಭೂತಿ
ತೇಜಮರ್ಕನೀಶನಿಂ
ದೋಜೆ-ವೆತ್ತು ಬಂದೊಡಂ |

1) M. reads: ಸದಮಲ-ವೀಕೆತ್ತಂ. Rb. begins ಇರೆ ನ-ನ-ನ ಚಿತ್ರಂ | ಸರಸಿರುಪ-ಸೇತಾ; the rest is quite corrupt, but does not contain the name of the metre, so that Rb. calls it citra.

ಭೋಜ-ಪತ್ರ-ನೇತ್ರೈ, ಕೇಳಾ
ಈ ಜಗದ್-ಪಿಘ್ನತಿಯಂ!

104

92. Sixth instance: ೦೦ - | - ೦ - | -, the Sarala.

ಸರಳಂ
ಮರುತಂ ಜಾತವೇದಂ
ಹರನಂ ಕೂಟಿ ಬಂದಂ |
ದರವಿಂದಾಯತಾಕ್ಷೀ,
ಸರಳಂ ಪ್ರತ್ಯ-ನಾಮಂ.

105

93. Seventh instance: ೦೦ - | - - ೦ | -, the Komala.

ಕೋಮಳಂ
ಸ-ತ-ಗಂಗಳ್ ಕೂಡೆ ಪ
ದ್ವತಿಯಿಂ ಚೆಲ್ವಾಗರಲ್ |
ಸತತಂ, ಪಂಕೇರುಪಾ
ಯತ-ನೇತ್ರೈ, ಕೋಮಳಂ.

106¹⁾

94. Eighth instance: ೦೦೦ | - ೦ - | - - the Naraga (II., Ra, Saraga).

ನರಗಂ
ನ-ರ-ಗವೆಯು ಪಣ್ಣೋ
ತಕ್ಕಮೆ ಪಾದಮಾಗು |
ತ್ತಿರೆ, ಶರಾಂಕ-ಪಕ್ಷೀ,
ನರಗ-ನಾಮ-ಪ್ರತ್ಯಂ.

107

95. Ninth instance: ೦೦೦ | ೦೦೦ | -, the Sulabha (or Madhumati). (Three Pyrrhichs and a long syllable.)

ಸುಲಭಂ (ಮಧುಮತಿ)
ನ-ನ-ಭವ-ಯುತಯಿಂ,
ವನ-ರೂಪ-ವದನೈ, |

1) Other readings are: ಪದ್ಧತಿಯಂ, ಪದ್ಧತಿಯುಂ, ಕೂಡೆಪದ್ಧತಿಯಂ.

ನಿನಗಜುಪ್ರವೇನಾಂ,
ಜನ-ನುತ-ಸುಲಭಂ.

108¹⁾ ||

96. Tenth instance: — ೦ — | ೦ — ೦ | — , the *Sunāma*. The same as the 5th instance.

ಸುನಾಮಂ
ರ-ಜ-ಗಂ.

109²⁾ ||

97. Eleventh instance: — ೦ — | — ೦ — | — , the *Hamsamāle*.

ಹಂಸಮಾಲೆ
ರ-ರ-ಗಂ.

110³⁾ ||

8. Anushtubh. Quarters of 8 syllables; (32×8 i. e.)
256 vṛttas possible

ಅನುಷ್ಟುಪ್-ಛಂದಸ್ಸಿನೊಳ್ 8 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 256 ವೃತ್ತಂಗಳೊಳಗೆ

98. First instance: — — — | — — — | — — , the *Vidyunmālē*. (Four Spondees.)

ವಿದ್ಯುನ್ಮಾಲೆ
ಪಿಂತುರ್ಪೀ-ಯುಗ್ಮಂಗಳ್ ಬರ್ಕುಂ,
ಮುಂತೀಶಾನ-ಧ್ವಂಧ್ವಂ ತೇರ್ಕುಂ; |
ಸಂತಂ, ನೀಂ ಕೇಳ್, ಅಂಭೋಚಾಕ್ಷೀ-
ಕಾಂತೇ, ವಿದ್ಯುನ್ಮಾಲಾ-ವೃತ್ತಂ.

111 ||

99. Second instance: — ೦೦ | — ೦೦ | — — , the *Citrāpada*. (Two Dactyls and a Spondee.)

ಚಿತ್ರಪದಂ
ಇಂದು-ಯುಗಂಗಳ ಮುದಂ
ಬಂದು ಹರ-ದ್ವಿತಯಂಗಳ್, |
ಸಿಂದೊಡೆ, ಚಿತ್ರಪದಂ ನಾ
ಮಂ, ದಳಿತಾಂಬುಜ-ನೇತ್ರೇ!

|| 112 ||

1) Rb. calls it *Madhumati*; its first half is: ಮಧುಮತಿ ನ-ನ-ಗಂ | ಮಧುರ-ರುಚಿ-ರಸಂ ||

2) This is only in M.

3) Also this only in M. Of the eleven instances only 1, 5 and 9 are in Rb.; 2 is not in H., Ra., B.; 9 not in Re., Ra., H.

100. Third instance: — — — | — — — | — — —, the Mānavaka.

ಮಾಣವಕಂ

ಕಾಂತೆ, ಶಶಿ-ವೈಮಲ-ಗಂ

ಮುಂತಿರೆ, ನೀಂ ಕೇಳ್, ಕೆಳದ್ವಿ, |

ಭ್ರಾಂತಿಯೊಳೊಂ, ಪಿಂಗಳನೆ

ದುತೆ ಪೆಸರ್ ಮಾಣವಕಂ.

|| 113 ||

101. Fourth instance: — — — | — — — | — — —, the Ārampramāpika (Pramāpika). (Four Iambus' i. e. — — | — — | — — | — —)

ಚಿರಂಪ್ರಮಾಣಿಕಂ (ಪ್ರಮಾಣಿಕಂ)

ಜ-ರ-ಲ-ಗಂ.

|| 114 ||¹⁾

102. Fifth instance: — — — | — — — | — — —, the Śrītānanda (Śrītānanta, Subhānanta).

ಶೃತಾನಂದಂ (ಶೃತಾನಂತಂ, ಸುಭಾನಂತಂ)

ರ-ರ-ಗ-ಗಂ.

|| 115 ||²⁾

103. Sixth instance: — — — | — — — | — — —, the Sumālati.

ಸುಮಾಲತಿ

ನ-ರ-ಲ-ಗಂ.

|| 116 ||³⁾

9. Brihati. Quarters of 9 syllables; (64×8 i. e.)

512 vṛttas possible

ಬೃಹತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 9 ಅಕ್ಷರ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 512 ವೃತ್ತಗಳೊಳಗೆ

104. First instance: — — — | — — — | — — —, the Utsuka. (Two Dactyls and an Amphimacrus.)

ಉತ್ಸುಕಂ

ಇಂದು-ಯುಗಂಗಳ ಮುಂದೆ ಬಂ

ದೊಂದಿರೆ ವಹ್ನಿ ಪದಾಂತಮೊಳ್, |

1) M. gives two instances, both of different words but of the same feet, calling the one Pramāpika, the other Āra(?) pramāpika. H., Ra.'s instance has the name of Pramāpika; Re.'s, D.'s, B.'s Āram pramāpika. 2) M., H., Ra. Śrītānanda; Re., D. Śrītānanta; B. Subhānanta.

3) Only in M. Of the six instances only two, the Mānavaka and Vidyumālā, are in Rb., and one that is too corrupt to find out the metre and name.

ಸುಂದರಿ, ಪಿಂಗಳಸಿಪ್ಪದಿಂ
ಸಂದುದಿದುತ್ತುಕ-ನಾಮಕಂ.

|| 117 ||

105. Second instance: — ೦ — | ೦ ೦ ೦ | ೦ ೦ —, the Halāmukhi (Halāmukha, Halāyudha).

ಹಲಮುಖಿ (ಹಲಮುಖಂ ಹಲಾಯುಧಂ)

ರಂ-ನ-ಸಂ ಹಲಮುಖಿಯಿರಲ್,
ಕಿಂನರೈಶ್ವರನೆ ಸಲಿದಾ |
ರಂನ-ಧಾರೆಯಲಿ ಗುಣ-ಸಂ
ಪಂನ-ಪದ್ಮ-(ನಿಭ-ನಯನಾ!)

|| 118 ¹⁾ ||

106. Third instance: — ೦ ೦ | ೦ — ೦ | ೦ ೦ —, the Udaya. (Trocheo, Pyrrhich, Trochee, Pyrrhich, and a long syllable.)

ಉದಯಂ

ಕೋಕನದವೈರಿ-ದಿನಪಂ
ಗಾ ಕಡೆಗೆ ಪಾಯು ನಿಲೆ, ಕೇ |
ಳಾ, ಕಮಲ-ಲೋಚನೆ, ಪೆಸರ್
ಬರ್ಕುಮಿರದೆಂದುಮುದಯಂ.

|| 119 ||

107. Fourth instance: — ೦ — | ೦ ೦ ೦ | — ೦ —, the Bhadraka.

ಭದ್ರಕಂ

ರೌದ್ರವಹ್ನಿ-ಸುರ-ಪಾವಕಂ
ಕ್ಷುದ್ರಮಲ್ಲದಿರೆ, ನಾಮದಿಂ |
ಭದ್ರಕಂ, ಸರಸಿಜಾನಲೇ,
ಸದ್ರುತಂ ಲಯ-ಪದ-ಕ್ರಮಂ.

|| 120 ²⁾ ||

1) This is Rb.'s reading; that of all the other manuscripts is decidedly wrong, they introducing here the Bhadraka form (4). Rb. says the same as Piṅgala (VI., 9): ಹಲಮುಖಿ ರ್ಘಾಸ್ಥಿ (i. e. ರ-ನ-ಸಂ) || H., Ra. have Hakāmukhi; Re. Halāmukha; D., B., M. have Halāyudha. Re., D., B. and M. repeat their form of 2 not only as that of 4, but after Bhujagāsīṣu also as that of a Srivilāsini.

2) ಲಯ means "tempo" of which three are counted: ಪ್ರುತ, quick; ಮಧ್ಯಮ, middle; ವಿಲಂಬಿತ, slow.

108. Fifth instance: — — | — — | — —, the Vanaja.

ವನಜಂ

ಪೋಗದಗ್ಗಿ ಮರುತ್ತುಗ್ಗಿ
ಯೋಗವಾಗರೆ, ಭಾಪಿಸು, ಭೂ |
ಭಾಗದೊಳ್, ಮೃಗ-ಲೋಚನೆ, ಕೇಳ್,
ನಾಗವರ್ಮನಿಸಿ ವನಜಂ.

|| 121 ||

109. Sixth instance: — — | — — | — —, the Bhujagusiśusṛita (— — pada, — — pari; — — śṛita only in M.).

ಭುಜಗಶಿಸ್ತುತಂ

ಸ್ವಜಯಿಸೆ ನ-ಸ-ಮಂ, ಮತ್ತಂ,
ಗಜಪತಿ-ಗಮನೇ, ವೃತ್ತಂ |
ತ್ರಿಜಗದೊಳಿದು ಸಂಸ್ಥಂ,
ಭುಜಗಶಿಸ್ತುತಂ ನಾಮಂ.

|| 122 ||

110. Seventh instance: — — | — — | — —, the Vinuta.

ವಿನುತಂ

ನ-ಸ-ಯುಗಮಿರೆ, ಪಾವಪಾ
ಶನ-ಗೂಮಿಯೆನ್ನ ಕೋ |
ಕನದ-ನಯನೆ, ಲೋಕದೊಳ್
ವಿನುತಮಿದುವೆ ನಾಮದಿಂ.

|| 123 ||

111. Eighth instance: — — | — — | — —, the Mayāra.

ಮಾಯಾರಂ

ನ-ಸ-ಯಂ.

|| 124 ||

112. Ninth instance: — — | — — | — —, the Bṛihati.

ಬೃಹತಿ

ಯ-ಯ-ಯಂ.

|| 125 ||

1) Not in H., Ra.; Re. Vidruma.

2) Only in M.; its last words of v. 123 are: ಕೇಳಂತ

ದಕ್ಕಂ | ನಂತರ ಬೃಹದ್ವಿಧವೆಂದು. Of the nine instances only Halamukhi and Utsuka are in Rb.

10. Pañkti. Quarters of 10 syllables;
(128×8 i. e.) 1024 vrittās possible. (Hence the *Caesuras*
are pointed out by the author)

ಪಂಕ್ತಿಯೆಂಬ ಭಂದಸ್ತಿಸೋಳ್ 10 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ
ಪುಟ್ಟುವ 1024 ವೃತ್ತಂಗಳೊಳಗೆ. (ಪಂಕ್ತಿ ಮೊದಲ್ಗಂಡ ವೃತ್ತಗಳಲ್ಲಿ
ಯತಿಯನ್ನು ತೋರಿಸಲಾಗಿದೆ)

113. First instance: — — — | 0 0 0 | 0 * — — | —, the *Paṇavaka*; *Caesura* at 7 (*giri*).

ಪಣವಕಂ

ಭೂ-ನಾಕಾಂತದೊಳಿರೆ* ತೋಯೇಶಂ,
ತಾನೆಂದು ಪಣವಕ-ನಾಮಂ, ಕೇಳ್! |
ನೀಸಿಂತೀ ತೆಜನಹಿ*ದೋದೆಂದು,
ಮಿನಾಪ್ಪೀ, ಯತಿ ಗು*ಯೋಳ್ ನಿಲ್ಲುಂ.

126 |

114. Second instance: — 0 0 | — — — | 0 0 — | — *, the *Mandānila*; (*Caesura* at the end of the *Quarters*).

ಮಂದಾನಿಲಂ

ಶೀತಕರೋರ್ವೀ-ಮಾರುತ-ಚೇತೋ *
ಜಾತ-ಹರಂ ಬುದಿದೋಡಮಿಂತೀ * |
ಭೂತಳಕೆಲ್ಲ ಸಂದುದಿತ್ತಂ*,
ನೀತಿ-ಯುತೇ, ಮಂದಾನಿಲ-ವೃತ್ತಂ*.

127 |

115. Third instance: — — — | — * 0 0 | 0 0 * — | —, the *Matta*; *Caesura* at 4 (*yuga*).

ಮತ್ತಂ

ಮುನಂ ಧಾತ್ರೀ-ಶಪಿ-ಪವನೇಶೋ
ತ್ತಂಸಂ; ನಿಲ್ಲುಂ*ಯತಿ ಯುಗ*ದೊಳ್; ಸೇ |
ವ್ಯಂ ಸವ್ಯಂ ಭೂ*ತಳಕಿದು*, ಪೂಜ್ಯಂ;
ಭಿನ್ನಾಬಾಪ್ಪೀ*, ಪೆಸರಹಿ*! ಮತ್ತಂ.

128 |

116. Fourth instance: — — — | — — — | — — — * —, the Citrapada; Caesura at 9 (randhra).
(Three Dactyls and a long syllable.)

ಚಿತ್ರಪದಂ

ಚಂದ್ರ-ಗಣಂ ಬರೆ ಮೂಝೆಡೆಯೊಳ್,
ಚಂದ್ರಧರಂ ಬಳಿಕಾ ಕಡೆಯೊಳ್; |
ರಂಧ್ರ-ಯತಿ-ಸ್ಥಿತಿ ಪಂಚಮದೊಳ್,
ಚಂದ್ರ-ಮುಖೀ, ನಿಲೆ, ಚಿತ್ರಪದಂ.

|| 129 ¹⁾ ||

117. Fifth instance: — — — | — — — * — | — — — | — * —, the Maṇiraṅga; Caesura at 5 (bhūta).

ಮಣಿರಂಗಂ

ಪಾದಪಾಶನ-ಮಾರುತಯುಗ್ಮಂ*,
ಪಾದದುತದೊಳಿತ್ತರಸಿಕ್ಕುಂ*; |
ಕಾದಲೇ, ಯತಿಭೂತದೊಳಿದಂ*
ದೋದಿ ಕೊಳ್ಳಬಲೇ! ಮಣಿರಂಗಂ*.

|| 130 ||

118. Sixth instance: — — — | — — — * — | — — — | — * —, the Kalyāṇa; Caesura at 5 (bāṇa).

ಕಲ್ಯಾಣಂ

ಕೋಣೀ-ಪಾಯು-ದಿನೇಶ-ರುದ್ರನಂ*,
ಬಾಣ-ಸ್ಥಾನದೊಳಾಗಿ ವಿಶ್ರಮಂ*, |
ಬಾಣಂ ನಿತ್ತಿರೆ*, ಸಂದುದಲ್ತೆ ಕ*
ಲ್ಯಾಣಂ, ಪಂಕಜ-ಪತ್ರ-ಲೋಚನೇ*?

|| 131 ²⁾ ||

11. Trishṭubh. Quarters of 11 syllables; (256 × 8 i. e.)
2048 vṛttas possible

ತ್ರಿಷ್ಟುಪ್ ಎಂಬ ಛಂದಸ್ಸಿನೊಳ್ 11 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ 2048 ವೃತ್ತಂಗಳೊಳಗೆ

119. First instance: — — — | — — — | — — — * — | — — —, the Indravajra; Caesura at 8 (others at 5).

ಇಂದ್ರವಜ್ರಂ

ವೈಷ್ಣವ-ದ್ವಯಂ ಭಾನು-ಕಪದಿಯುಗ್ಮಂ
ತಾಮಾಗರಲೈಟನೆಯೊಳ್* ವಿರಾಮಂ; |

1) ಪಂಚಮಝೆ = elegantly.

2) Of the six instances only Mandānila is in Kb.; its other instance bears the name of Bhūmālā, but is quite corrupt.

ಈ ಮಾಳ್ಕೆಯಿಂದೋದಿದೊಡಿಂ*ದ್ರವಜ್ರಂ
ಸಾಪುಂ, ವಿಲೋಲಾಂಬುರುಹಾ*ಯತಾಕ್ಶೀ!

|| 132 ¹⁾ ||

120. Second instance : — — — | — — — | — * — | — —, the Upendravajra; Caesura at 8.

ಉಪೇಂದ್ರವಜ್ರಂ

ದಿನಾಧಿಪಂ ವೈಷ್ಣವಂ-ರವೀ*ಶಯುಗ್ಮಂ
ಘನಂ ನಿಲಲೈಃ ಸಂಯೋಕ್*ವಿರಾಮಂ; |
ಸನಾತನೋಕ್ತಂ ಬಹು-ಕೀ*ರ್ತ-ಯುಕ್ತಂ,
ಘನಸ್ಥಳೇ, ಕೇಳ್, ಅದುಪೇಂ*ದ್ರವಜ್ರಂ.

|| 133 ²⁾ ||

121. Third instance : — — — | — * — | — — — | — * —, the Sainika; Caesura at 5 (others at 3). (Five Trochees and a long syllable.)

ಸೈನಿಕಂ

ಪಾದಪಾಶನಾ*ರ್ಕ-ಪಾವಕಂ ಲ-*ಗಂ
ಪಾದಮುಪ್ಪಿಸಂ *ವಿರಾಮಮೈದ್ಧು*ಘಂ |
ವೇದಿಸೀ-ವಿಕಾ*ಸವಾಗಿ ನಿದೋ*ತಾ
ವೋದ-ರೂಪೆ, ಕೇಳ್*, ಇದಿಂತು ಸೈನಿಕಂ.

|| 134 ³⁾ ||

122. Fourth instance : — — — | — — — | — — — | — — *, the Dodhaka; Caesura at the end of the Quarters (pada). (Three Dactyls and a Spondee.)

ದೋಧಕಂ

ಇಂದು-ಗಣಂಗಳೆ ಮೂವವಳಿಂದ *
ಮುಂದೆ ಗುರು-ದ್ವಯಮಾಗೆ, ವಿರಾಮಂ * |
ಬಂದು ಪದಾಂತದೊಳಿದೊಡೆ, ಸಂಪೂ *
ಣೀಂದಂ-ಮುಖೀ, ಬಗೆ! ದೋಧಕ-ವೃತ್ತಂ.

|| 135 ||

123. Fifth instance : — — — | — — — * | — — — | — —, the Ratheddhaté; Caesura at 6 (rasa).

ರಥೋದ್ಧತೆ

ಮಾರುತೇಷ್ಟ-ವಿಪಿ*ಜಾಗ್ನಯಂ ಲ-ಗಂ
ಸಾರೆಯಾಗೆ, ರಸ*ದಲ್ಲ ವಿಶ್ರಮಂ |

1) D., B., Re. have "Caesura at 5" (in a numeral); H., Ra., M. "Caesura at 8". 2) Ra., H. "Caesura at 5". 3) H., Ra. and M. "Caesura at 3"; the others "Caesura at 5".

ದೂರಮಲ್ಲದಿರೆ*, ಕೇಳ್, ರಥೋದ್ಧತೋ
ದಾರ-ಸಾಮಮಸೆ*ಗೂ, ರಥೋದ್ಧತೇ!

136 ||

124. Sixth instance: ——— | ——— | —*— | —, the Candriké; Caesura at 8 (di).

ಚಂದ್ರಿಕೆ

ಅಮರ-ಯುಗಮುಮಗ್ನಿಯುಂ ಲ-ಗಂ
ಪ್ರಮದಿನೊಡನೆ ಬಂದು*ನಿಲೈ, ವಿ |
ಶ್ರಮಣಮೆಸೆಯೆ ದಿಕ್-ಪ್ರ*ದೇಶದೊಳ್,
ಕಮಲ-ವದನೆ, ಚಂದ್ರಿ*ಕಾಪ್ಪಯಂ.

137 ||

125. Seventh instance: ——— | —*— | —*— | —, the Bhramaravilasita; Caesura at 4 (?).

ಭ್ರಮರವಿಲಸಿತಂ

ಏಮಾತುರ್ಪಿ*ಶಶಿ-ದಿವಿ*ಜ-ಲ-ಗಂ
ತಾಮೆತ್ತಂ ಬು*ದಿರೆ, ಯತಿ*ಚತುರೋ |
ದ್ವಾಮಂ ಪ್ಪತ್ತಂ*, ಪರ-ಪದ*ನ-ಯುತೇ,
ಸಾಮಂ ಶ್ರೀಮದ್-*ಭ್ರಮರವಿ*ಲಸಿತಂ.

138

126. Eighth instance: ——— | ——— | —*— | —, the Svāgata; Caesura at 8 (disāgata).

ಸ್ವಾಗತಂ

ಏಗಳೂ ಯತಿ ದಿವಾ-ಗ*ಜದೊಳ್ ಸಂ
ದಾಗಕ್ಕು ದಿವಿಜೇಂದು*ಹರಾ ಸಂ |
ಯೋಗಮಾಗರೆ, ಪಯೋರು*ಹ-ಪಕ್ರೇ,
ಸ್ವಾಗತಂ ನೆಗಳ್ಳ ಪಿಂಗಳೆನಿಂದು.

139

127. Ninth instance: ——— | ——— | —*— | —, the Sālīni; Caesura at 7, as Sālī is the same as parvata i. e. 7. (Giri is often = 8.)

ಶಾಲಿನಿ

ಭೂಮಿ-ಪ್ರೋಮದ್ವಂದ್ವ-ರು*ದ್ರದ್ವಯಂಗಳ್
ತಾಮೆತ್ತಂ ಚೆಲ್ವಾಗೆ, ಶೈ*ಲಂಗಳೊಳ್ ವಿ |
ಶ್ರಾಮಂ ನಿಲ್ಲದಕ್ಕುಮು*ದ್ಗಂಧ-ಶಾಲೀ,
ಶ್ರೀಮದ್-ಗಂಧಂ ಶಾಲಿನೀ*ಸಾಮ-ಪ್ಪತ್ತಂ.

|| 140 ||

128. Tenth instance: — — — | — — — | — — — | — —, the Māṇikyā (=Caikarūpa); Caesura not pointed out.

ಮಾಣಿಕ್ಯಂ
ಮ-ಸ-ಜ-ಗ-ಗಂ. || 141¹⁾ ||

129. Eleventh instance: — — — | — — — | — — — | — —, the Sāndrapada.

ಸಾಂದ್ರಪದಂ
ಭ-ತ-ಸ-ಗ-ಗಂ. || 142¹⁾ ||

130. Twelfth instance: — — — | — — — | — — — | — —, the Layagrāhī. (Three Antibacchicus' and a Spondee.)

ಲಯಗ್ರಾಹಿ
ತ-ತ-ತ-ಗ-ಗಂ. || 143¹⁾ ||

131. Thirteenth instance: — — — | — — — | — — — | — —, the Sumukhi.

ಸುಮುಖಿ
ನ-ಜ-ಜ-ಲ-ಗಂ. || 144²⁾ ||

132. Fourteenth instance: — — — | — — — | — — — | — —, the Nītikē (Gītikē?).

ನೀತಿಕೆ
ನ-ರ-ರ-ಲ-ಗಂ. || 145²⁾ ||

133. Fifteenth instance: — — — | — — — | — — — | — —, the Śrī.

ಶ್ರೀ
ಭ-ತ-ಸ-ಗ-ಗಂ. || 146²⁾ ||

1) These instances are only in M. 2) These are only in Rb. Besides these 3 there are in Rb. the verses 132, 133, 135, 136, 138, 139, 140.

12. Jagati. Quarters of 12 syllables; (512 × 8) i.e.
4096 vṛttas possible

ಜಗತಿಯೆಂಬ ಛಂದಸ್ಸಿನೋಳ್ 12 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 4096 ವೃತ್ತಂಗಳೊಳಗೆ

134. First instance: — — — | — — — | — — —* | — — —, the Drutapūrvavilambita; Caesura at 9 (randhra).

ದ್ರುತಪೂರ್ವವಿಲಂಬಿತಂ

ನ-ಭ-ಭ-ರಂಗಳವೊಂದಿರೆ * ಪಾದದೊಳ್,
ಶುಭಕರಂ ಯತಿ ನಿಲ್ಲಿರೆ * ರಂಧ್ರದೊಳ್, |
ಪ್ರಭು-ಕವೀಂದ್ರ-ಸಹಾಯದಿ * ನಾಮದಿಂ
ತಿಭ-ಗತ್ತಿ, ದ್ರುತಪೂರ್ವವಿ*ಲಂಬಿತಂ.

|| 147 ||

135. Second instance: — — — | — — — | — — —* | — — —, the Toṭaka; Caesura at 12 (divasādhīpa). (Four Anapaests.)

ತೋಟಿಕಂ

ಪವನಾನ-ಚತುಷ್ಟ-ಯುತಂ, ಯತಿಯುಂ *
ದಿವಸಾಧಿಪರೊಳ್ ನಿಲೆ, ವಸ್ತು-ಕವಿ- * |
ಪ್ರವರ-ಸ್ತುತಮಪ್ಪುದು ತೋಟಿಕಮೆಂ *
ಮವಧಾರಿಸು ನೀನ್ ಆದಸ್ವ-ಮುಖೀ*!

|| 148 ||

136. Third instance: — — — | — — — | — — —* | — — —, the Bhujāṅgaprayāta; Caesura at 8 (liṣā). (Four Bacchiacs.)

ಭುಜಂಗಪ್ರಯಾತಂ

ಕುಶಂ ವಾರ್ಧಿ-ಪರ್ಯಾಯಮು*ಕ್ಕುಂ; ವಿರಾಮಂ
ದಿಶಾ-ಸಂಖ್ಯೆಯಕ್ಕುಂ; ಪಯೋಜಾಯತಾಕ್ಷೀ, |
ವಿಶೇಷಂ ಕವೀಂದ್ರ-ಸ್ತುತಂ * ಪಿಂಗಳಂ-ಬೋಲಿ
ಪ್ರಶಸ್ತಂ ಸಮಸ್ತಂ ಭುಜಂ*ಗಪ್ರಯಾತಂ.

|| 149 ||

137. Fourth instance: — — — | — — — | — — —* | — — —, the Vamśastha; Caesura at 7.

ವಂಶಸ್ಥಂ

ದಿವಾಕರಾಕಾಶ-ದಿ*ನೇಶ-ಪಾವಕರಾ;
ಸುವಿಶ್ರಮಂ ಬಂದಿರೆ * ಸಪ್ತ-ಸಂಖ್ಯೆಯೊಳ್, |

ಸಪಿಸ್ತರಂ ನಿತ್ತಿರೆ,* ಸಂದುದಿಂತುದಾ

ತ್ತ-ವಂಶೇ, ವಂಶಸ್ಥಮಿ*ದುರ್ವಿ-ಭಾಗದೊಳ್.

|| 150 ||

138. Fifth instance: — — — | — — — | — * — | — — —, the Indravamsā; Caesura at 8 (digdanti).

ಇಂದ್ರವಂಶಂ

ವೈದ್ಯಮ-ದ್ವಯಂ, ಮುಂತೆ ದಿನೇ*ಶ-ಪಾವಕರ್

ತಾವೊಂದೆ, ದಿಗ್-ದಂತಿಯೊಳಾ*ಗೆ ವಿಶ್ರಮಂ, |

ಶ್ರೀಮಾಸಿನೀ, ಸಯ್ಯಡಿಯಾ*ತನಿಂದಿದಂ

ನಾವೊಪಮಂ ಮಾಡಿದನಿ*ದ್ರವಂಶಮಂ.

|| 151 ||

139. Sixth instance: — — — | — — — | — — — | — — —, the Sragvini; Caesura not indicated. (Four Amphimacrus'.)

ಸ್ರಗ್ವಿನಿ

ಜಾತವೇದೋ-ಗಣಂಗಳ್ ಚತುಃ-ಸ್ಥಾನ-ಸಂ

ಜಾತಮಾಗುತ್ತಮಿದ್ವಂದಿನಂತಾವೊಡಾ |

ಜಾತಮಂ ಸ್ರಗ್ವಿಣೀ-ವೃತ್ತಮೆಂಬರ್, ಜಗತ್-

ಖ್ಯಾತಮಂಭೋಜ-ಪತ್ರೋಪಮಾನೇಕ್ಷಣೀ!

|| 152 ||

140. Seventh instance: — — — | — — — | — * — | — — —, the Nirupama; Caesura at 7 (dineśahaya), or 8 (diśāgaja, according to M.).

ನಿರುಪಮಂ

ಸುರಪುರೇಂದು-ದಿವ್ ಸಾಧಿಪಾಗ್ನಿಗಳ್

ಬರೆ, ದಿನೇಶ-ಹಯ*ದೊಳ್ ವಿರಾಮಮಾ |

ಗಿರೆ, ಪಸರ್ ನೆಗಳೆ* ಪಿಂಗಳೋಕ್ತಿಯೊಳ್

ನಿರುಪಮಂ, ನಿರುಪ*ಮಾನ-ವಿಧ್ರಮಂ.

|| 153 ||

141. Eighth instance: — — — | — — — | — * — | — — —, the Drutapada; Caesura at 7 (śaila).

ದ್ರುತಪದಂ

ಶತಮಖೇಂದು-ರವಿ* ತೋಯ-ಗಣಂ ಪ

ದ್ವತಿಯೊಳಾಗೆ, ಯತಿ*ಶೈಲದೊಳಕ್ಕುಂ; |

ಶತ-ದಳಾಯತ-ಸು*ಲೋಚನೆ, ವೃತ್ತಂ
 ದ್ರುತಪದಂ ಮೃದು-ಪ*ದೋಕ್ತಿಗಳಿಂದಂ.

|| 154 ||

142. Ninth instance: 000 | 0-0 | 0*-0 | 0-0, the Lalitapada; Caesura at 7 (kulagiri).

ಲಲಿತಪದಂ

ಕುಲಶಢರಾರ್ಕ-ಯು*ಗಂಗಳ ಮುಂದಂ
 ಜಲ-ಗಣವೊಪ್ಪಿರೆ*, ಬುದು ಪಿರಾಮಂ |
 ಕುಲಗಿರಿಯೊಳ್ ನಿಲೆ*, ಮಿಗಳನಿಂದಂ
 ಲಲಿತಪದಂ ಪೆಸ*ರಿ, ಲಲಿತಾಂಗೀ!

|| 155 ||

143. Tenth instance: -0- | 000* | -00 | 00-, the Candrikē; Caesura at 6.

ಚಂದ್ರಿಕೆ (ಚಂದ್ರಿ)

ರ-ನ-ಭ-ಸಂ || ಉನಿರ ಅರು ನೆಲೆಯೊಳ್.

|| 156¹⁾ ||

144. Eleventh instance: -00 | -00 | -0- | 0-0, the Hamsamatta (Hamsi, Hamsakeli?); Caesura not pointed out.

ಹಂಸಮತ್ತಂ

ಭ-ಭ-ರ-ಯಂ.

|| 157²⁾ ||

145. Twelfth instance; 00- | 0-0* | 00- | 00-, the Pravarākshara (Pravitākshara); Caesura at 6.

ಪ್ರವರಾಕ್ಷರಂ (ಪ್ರವಿತಾಕ್ಷರಂ)

ಸ-ಜ-ಸ-ಸಂ || ವಿರಾಮನಾಡಿನೆಯೊಳ್.

|| 158³⁾ ||

146. Thirteenth instance: 000 | 000 | -*-- | 0-0, the Puṭa (Ghaṭa); Caesura at 7.

ಪುಟಂ (ಘಟಂ)

ನ-ನ-ಮ-ಯಂ || ಯತಿ ಸಪ್ತಸ್ಥಾನದೊಳ್.

|| 159⁴⁾ ||

1) In M., Re., D., B. (Candri); the Caesura only in Re. (and D.). 2) Only in Re. (Hamsi), H., Ru.; and D. (Hamsa kulā?). 3) Only in Re. (Pravarākshara), M. (Pravitākshara) and D. (Pravarākshara). 4) Re. (Puṭa), M., D. (Puṭa).

147. Fourteenth instance: — — — | — — — | — — — | — — —, the Jaloddhaté,—dhata; Caesura not pointed out. (Amphibrachys, Anapaestus, Amphibrachys, Anapaestus.)

ಜಲೋದ್ಧತೆ (ಜಲೋದ್ಧತಃ)

ಜ-ಸ-ಜ-ಸಂ.

1) 160 ||

148. Fifteenth instance: — — — | — — * — | — — — | — * —, the Vaiśvadeva (—vi); Caesura at 5 (kāmūstra).

ವೈಶ್ವದೇವಂ (ವೈಶ್ವದೇವಿ)

ಮ-ಮ-ಯ-ಯಂ | ವಿಕ್ರಮಂ ಕಾಪಾಸ್ತ್ರಪೂರ್ಣಂ.

2) 161 ||

149. Sixteenth instance: — — — | — — — | — — — | — — —, the Kusumaviçitra; Caesura not pointed out. (Tribrachys, Baechieus, Tribrachys, Baechieus.) Cf. v. 308.

ಕುಸುಮವಿಚಿತ್ರಂ

ನ-ಯ-ನ-ಯಂ.

3) 162 ||

13. Atijagati. Quarters of 13 syllables; (1024) x 8 i. e.)

8192 vṛttas possible

ಅತಿಜಗತಿಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ 13 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ
8192 ವೃತ್ತಂಗಳೊಳಗೆ

150. First instance: — — — | — — — | — — — | — — — | —, the Ruçira; Caesura not pointed out.

ರುಚಿರಂ

ದಿನೇಶ-ಚಂದ್ರ-ಪವನ-ಭಾಸು-ರುದ್ರರೊಂ

ದಿ ನಿಲ್ಲುದುಂ, ವಿಕಸಿತ-ಪದ್ಮ-ಪತ್ರ-ಲೋ |

ಚನ್ನೇ, ಕರಂ ಸಕಲ-ಕವೀಂದ್ರರೊಲೈಯಿಂ

ಸುನಿಶ್ಚಿತಂ, ರುಚಿರಮಿದಾಗವೋಕ್ತಿಯಿಂ.

4) 163 ||

151. Second instance: — — — | — — — | — — — | — — — | —, the Aḍyuta (Abhyudita, Abhyudaya); Caesura at 4 (ambudhi), or 5 (bāṇa, in Re. and D.; H., Ra. ānanda).

ಆಚ್ಯುತಂ

ನಗಪರೇಂದು-ಗಣ-ತ್ರಿತಯಾಗ್ರ-ಹರಂ

ಸೋಗಸಿ ಕೂಡಿರೆ, ಸಿಂದೊಡೆ ವಿಶ್ರಮಣಂ |

1) Re., M., D. 2) Only in Re. and D. 3) Only in Rb.; besides this it has only Nos. 136 and 137. H., Ra. have only Nos. 134, 135, 138, 141, 142, 144. 4) In H., Ra., Re., M., D., B.

ನೆಗಳೆಂಬುದಿಲ್ಲಿದು ಋಗಳನಿಂ,
ಮೃಗ-ನಿಭೇಕ್ಷಣಿ, ನಾಮದೊಳಚ್ಚುತಮುಂ. || 164¹⁾ ||

152. Third instance: — — — | — — — | — * — | — — — | —, the Prabhūta; Caesura at 8 (vasu).

ಪ್ರಭಾತಂ

ನ-ಜ-ಜ-ರ-ಗಂ || ವಿರಾಮಂ ವಸುವಿಂ. || 165²⁾ ||

153. Fourth instance: — — — | — — — | — — — * | — — — | —, the Komalaruṇīra (M. Komala); Caesura at 9 (nidhi). (Four Dactyls and a long syllable.)

ಕೋಮಲರುಣಿರಂ

ಭ-ಭ-ಭ-ಭ-ಗಂ || ವಿಶ್ರಮಂ ನಿಧಿ-ಸಂಪ್ರಯೋಳ್. || 166³⁾ ||

154. Fifth instance: — — — | — — — | — * — — | — — — | —, the Saundari (M. Sundara); Caesura at 7 (muni).

ಸೌಂದರಿ

ಭ-ತ-ಜ-ಭ-ಗಂ || ವಿಶ್ರಮಂ ಮುನಿ-ಸಂಪ್ರಯೋಳ್. || 167⁴⁾ ||

155. Sixth instance: — — — | — — * — | — — — | — — — | —, the Ambuja; Caesura at 5 (śara).

ಅಂಬುಜಂ

ಭ-ಜ-ಸ-ಸ-ಗಂ || ಕರದಿಂವೆ ವಿರಾಮಂ. || 168⁵⁾ ||

156. Seventh instance: — — — | — — — | — — — | — — — | —, the Mañjubhūshinī (?).

ಮಂಜುಭೂಷಿನಿ

ಸ-ಜ-ಸ-ಜ-ಗಂ. || 169⁶⁾ ||

157. Eighth instance: — — — | — — — | — — — * | — — — | —, the Mattamayūra; Caesura at 9 (nidhi).

ಮತ್ತಮಯೂರಂ

ಎತ್ತಂ ಧಾತ್ರೀ-ಪ್ರೋಮ-ಪಯೋ-ಪಾ*ಯು-ಹರರ್ಕಳ್
ಪತ್ತಿರಾರ್ಗಳ್ ಬಂದು, ವಿರಾಮಂ * ನಿಧಿಯೋಳ್ ಮೆ |

1) Il. Ra. (abhyudita), Rb., Re., M. (abhyudaya), D., B. 2) Not in Rb.; M. has prabhuvitta.

3) Not in Rb. 4) Not in Rb. 5) Only in M. 6) Only in Rb.; it has also a Maṅgalikā, but corrupt; its first line has the form: S-J-S-S-G.

ಯ್ವತ್ತೊಪ್ಪತ್ತಂ ಬಂದಿರಲಾಗಳ್ * ಪೆಸಂದಂ
ಪತ್ತಂ ಸಂದಿವಪ್ಪುದು, ಕೇಳ್, ಮುತ್ತಮಯೂರಂ.

170¹⁾ ||

14. Sakvari. Quarters of 14 syllables: (2048 \times 8 i. e.)
16384 vrittis possible

ಶಕ್ವರಿಯಂಬ ಭಂದಸ್ಸಿನೊಳ್ 14 ಅಕ್ಷರಂ ಪಾಡಮಾಗೆ ಪುಟ್ಟುವ 16384 ವೃತ್ತಂಗಳೊಳಗೆ

158. First instance: — — — | — — — | — — — | — — — | — — *, the Vasantatilaka; Caesura at the Quarter's (pada) end (D., B. at 8).

ಪೆಸಂತತಿಲಕಂ

ಪ್ರೋಮೇಂದ-ಭಾನ-ಗಣಯುಗ್ಮನಿವತ್ತಲಕ್ಕುಂ *
ಸೋಮೇಶ್ವರ-ದ್ವಿತಯಮಂತವಚ್ಚೊಳ್ ವಿರಾಮಂ * |
ಸಾವಾನೈವಲ್ಲದು, ಪದಾಂತವೊಳನ್ನಿತಾರ್ಥಂ*;
ನಾಮ ಪೆಸಂತತಿಲಕಂ, ಕಮಲಾಯತಾಕ್ಷಿ*!

171²⁾ ||

159. Second instance: — — — | — — — | — * — — | — — — | — —, the Praharāṇakalita (B.); Caesura at 7 (hayatati).

ಪ್ರಹರಣಕಲಿತಂ

ನ-ನ-ಭ-ನ-ಲ-ಗಮಂ*ಬಿಪ್ರ ಗಣ-ನಿಯಮಂ
ಜನಿಯಿಸೆ, ಯತಿ ನಿ*ಶ್ರೀ ಹಯ-ತತಿಯೊಳ್, |
ನಿನಗವನವಂ*ತಿರೆ ವಿರಜಿಸಿದೆ;
ವನರುಹ-ವದನೇ*, ಪ್ರಹರಣಕಲಿತಂ.

172³⁾ ||

160. Third instance: — — — | — — — | — — — * | — — — | — —, the Kusumāṅghripa; Caesura at 9 (nidhi).

ಕುಸುಮಾಂಘ್ರಿಪಂ

ತ್ರಿವಶ-ಚಂದ್ರ-ಹುತಾಶನಾ*ನಿಲರಂ ಲ-ಗಂ
ಪುದಿದು ಕೊಂಡಿರೆ, ವಿಶ್ರಮಂ*ನಿಭಿಯೊಳ್ ಬೆಡಂ |

1) Not in Rb.; Ra., II. have manmathamayūra; D. and Re. only mayūra.
Rb., Re., M., D., B.

2) In Ra.,
3) Instead of ಪ್ರಹರಣಕಲಿತಂ D. has -ಕವಿತಂ, M. and Re. have -ತಿಲಕಂ, H., Ra., Rb. -ಕಳಕೆ.

ಗೊದವಿ ಒಂದಿರೆ, ನಾಗವ*ವರ್ಸಿನಾದುದು
ಭೃವಯ-ಕಾರಣವೋಪಳೇ*, ಕುಸುಮಾಂಭಿಪಂ.

173

161. Fourth instance:— $\text{—} \text{—} \text{—} | \text{—} \text{—} \text{—} | \text{—} \text{—} \text{—} | \text{—} \text{—} \text{—} | \text{—} \text{—} \text{—}$, the Vanamayūra; Caesura at Quarter's (pada) end.

ವನಮಯೂರಂ

ಒಂದಿರೆ ಸರೋಜಿಪು ಭಾಸು ಮರುದಿಂದ್ರಂ*,
ಮುಂದಿರೆ ಹರ-ಧೃಯ-ಗಣಂ, ವಿಮಲ-ಸಂಪೂ *
ಣೀಂದ್ರ-ವದನೇ, ಯತಿ ಪದಾಂತವೆಣೆಗೆ ಸಿಂಹಂ *
ದೊಡುಮಿದು, ಕೇಳೆ, ಪೆಸರಿಸಿಂ ವನಮಯೂರಂ*.

174²⁾

162. Fourth instance again:— $\text{—} \text{—} | \text{—} \text{—} | \text{—} \text{—} | \text{—} \text{—} | \text{—} \text{—}$, the Vanamayūra as Kuṭmala (not Kuḍmala); Caesura at 5 (pañcama, in Re.; in M. cāmpaka), or at 4 (or 7? vārudhi=vārdhi, in D. and B.).

ಕುಟ್ಟಲಮೆಂಬ ವನಮಯೂರಂ

ಭ-ಜ-ಸ-ನ-ಗ-ಗಂ || ಯತಿ ಪಂಚಮನೋಳ್, ಅಥವಾ ನಾರುಧಿಯೋಳ್

175³⁾

163. Fifth instance:— $\text{—} \text{—} | \text{—} \text{—} | \text{—} \text{—} | \text{—} \text{—} | \text{—} \text{—}$, the Saundara (M. guṇa saundara), Caesura at mṛigendra (Re.), anindra (Ra.), anendra (D.), agendra (—kulagiri, S? H., M.).

ಸೌಂದರಂ

ಭ-ಭ-ರ-ಸ-ಲ-ಗಂ (ವಿಶ್ರಮಣಂ ಅಶ್ಲೋಕಿಯೋಳ್).

176⁴⁾

15. Atiśakvari. Quarters of 15 syllables; (4096₈ &c.)

32768 vrittis possible

ಅತಿಶಕ್ವರಿಯೆಂಬ ಭಂದಸ್ತಿಸೂಕ್ತಿ 15 ಅಕ್ಷರಂ ಪಾಡಬಾರು ಪುಟ್ಟಪ 32768 ವೃತ್ತಂಗಳೆಣೆಗೆ

164. First instance: $\text{—} \text{—} | \text{—} \text{—} | \text{—} \text{—} | \text{—} \text{—} | \text{—} \text{—}$, the Mālini; Caesura at 8.

ಮಾಲಿನಿ

ಅಮರ-ಗಣ-ಯುಗಂಗಳ*, ಮುಂತೆ ಭೂ-ತೋಯಯುಗಂ
ಕ್ರಮದೆ ಸಿಲೆ, ಬೆಡುಗಂ*ತಾಳ್ಳು ಬಂದಾ ವಿರಾಮಂ

1) In H., Ra., Re., D., M., B. 2) Ra., Rb., Re., D., B., M.; D. puts the Caesura at guṇa, B. at aṇa. 3) Re., M., D., B. 4) Not in Rb. and B.

ವಿಮಲಮೌನಿಸರಂಜಿತಂ * ಬಲ್ಲಿ ನಿಲ್ಲಂದೊಡಕ್ಕುಂ,
ಸಮುದ-ಪಸಿತೆ, ನೀಂ ಕೇಳು*, ಮಾಲಿನೀ-ನಾಮ-ವೃತ್ತಂ. 177¹⁾ ||

165. Second instance: — — — | — — — — — * — — — | — — —, the Maṇigaganikara; (Caesura according to D. and B. at vasmatī l. c. 8). (Seven Pyrrhichs and a long syllable.)

ಮಣಿಗಣಿಕರಂ

ಸುರಪುರ-ಗಣಮಸೇರಿರೆ ಜಲನಿಧಿಯೊಳ್,
ಮರುತಸುಮವಜ್ಜಿಯೊಳ್ * ಬೆರಸಿರೆ ತುದಿಯೊಳ್, |
ಸುರಚಿತ-ಮಣಿ-ಗಣ-ಸಿಕರ-ಪಿಲಸಿತೇ,
ಸುರಚಿರಮಿದನಹು*, ಮಣಿಗಣಸಿಕರಂ. 178¹⁾ ||

166. Third instance: — — — — — | — — — — — * — — — | — — —, the Viçitralalita (Palāśadaḷa); Caesura at 11 (hara; according to B. at randhra).

ವಿಚಿತ್ರಲಲಿತಂ

ತ್ರಿವಶ-ಮರುದಿಂದ್ರಪುರ-ಚಂದ್ರ-ಸಲಿಲಂಗಳ್
ತುದಿಯೊಳಿರೆ, ತಳ್ಳು ಹರವಲ್ಲಿ * ಯತಿ ನಿಲ್ಲುಂ; |
ವಿದಿತಮಿದು ಧಾರುಣಿಯೊಳ್ಜ್ಜು-ದಳ-ನೇತ್ರೇ,
ಸದಮಲ-ವಿಚಿತ್ರಲಲಿತಂ, ಲ*ಲಿತ-ಗಾತ್ರೇ! || 179²⁾ ||

167. Fourth instance: — — — | — — — — — * — — — | — — — | — — —, the Maṇivibhūṣaṇa; Caesura at Quarter's (pada) end.

ಮಣಿವಿಭೂಷಣಂ

ಪಾಪಕೇಂದ್ರ-ಶಶಿಯುಗ್ಮದಿನತ್ತ ಹುತಾಶನಂ*
ಭಾವಿಸುತ್ತಿರೆ, ಪದಾಂತದೊಳಿರ್ಬೊಡೆ ವಿಶ್ರಮಂ*, |
ದೇವಿ, ಚಾರು-ನಯನೇ, ಸುತ-ಕೀರ್ತಿ-ಕೇಂದ್ರ-ಸಂ*
ಭಾವಿತಂ ಮಣಿವಿಭೂಷಣಮೊದಹು* ನೀನ್ ಇದಂ! 180³⁾ ||

168. Fifth instance: — — — | — — — — — * — — — | — — — — —, the Surāṅga Kesara, Sukesara (M., Ra., Il.) or Kesara (Re.); Caesura at Quarter's end.

1) H., Ra., Rb., Re., M., D., B.

2) H., Ra., Re., M., B. and Rb.: Rb. calls it palāśadaḷa.

3) Ra., Re., M., D., B., H.

ಸುರಂಗಕೇಸರಂ

ಅಮರ-ಗಣಾಕ-ಶ್ರೀತಕರ-ಭಾನು-ಪಾಪಕೋ-*

ತ್ವಮ-ಗಣ-ಪಂಚಕಂ, ಕಡೆಯೆ ಚೆಲ್ಪುವೆತ್ತ ವಿ* |

ಶ್ರಮಮಿದನಾಗಳು ಕವಿಗಳೊದ್ದುತ್ತಿರ್ಪರೆ*

ನ್ನ ಪುನಿನೋಪ ಕಾಂತೆಯೆ, ಸುರಂಗಕೇಸರಂ*.

181¹⁾

169. Sixth instance: 000 | 0-0 | 0-0 | -*00 | -0-, the Navanaṭina; Caesura at 10.

ನವನಳಿನಂ

ದಿವಿಜ-ವಿನಾಫಿಪಯುಗ್ಯ-ಶ್ರೀತಕರಾಗ್ನಿಯೆ

ಬಿಪು ನೆರೆಯಿನೆ ಬಂದೊಡಾ* ಯತಿ ಹತ್ತಣಿ |

ತ್ವಪತರಿಸಿದೊಡಮುಬಾ*ಯತ-ಲೋಚನೇ,

ನವನಳಿನಂ ಕವಿ-ರಾಜಹಂಸ-ವಿಸಿರ್ಪಿತಂ.

182²⁾

16. Aṣṭī. Quarters of 16 syllables; 65536 vṛttas possible

ಅಷ್ಟಿಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ 16 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ 65536 ವೃತ್ತಂಗಳೊಳಗೆ

170. First instance: 000 | 000 | 000 | 0*-0 | 00- | -, the Lalitapada; Caesura at 10.

ಲಲಿತಪದಂ

ಕುಲಿಶಧರ-ಪುರ-ವಿನಪ-ವಾಗುತ-ಹರಾಂತಂ

ನೆಲಸಿ ನಿಲೆ, ಯತಿ ಹಶದೊ*ಳಿದೊಡೆ ನಿತಾಂತಂ |

ಸಲೆ ನೆಲಕೆ ಪರದುದಿದ* ನೋದಬಲೆ, ಸಂತಂ

ಲಲಿತಪದಮುಪಿತ-ಪದ-ಯುಕ್ತಮುತಿಕಾಂತಂ.

183³⁾

171. Second instance: 00 | -00 | -00 | -00* | -00 | -, the Jagadvandita; Caesura at 12 (bhāskara). (Five Dactyls and a long syllable.)

ಜಗದ್ವಂದಿತಂ

ಇಂದು-ಗಣಂ ಶರ-ಸಂಘೈಯೊಳೊಂದಿರೆ*, ಚಂದ್ರಧರಂ

ಬಂದು ಪದಾಂತದೊಳಿದೊಡೆ, ಭಾಸ್ಕರ*ರೊಳು ಯತಿಯು |

1) H., Ra. (sukesara), Re. (hending : suraṅga kesara), M., D., B.

2) Not in H., Ra.,

Rb. and M.

3) Ra., Rb., Re., M., B., D., H.

ನಿಂದು ವಿರಾಜಿಸೆ, ಪಿಂಗಳನಿಂ ಪರಿ*ದತ್ತು ಜಗ
 ಧ್ವಂವಿತಮಿಂತಿದನೋದುವುದಿಂಬಿನ*ಪದ್ಮ-ಮುಖೀ!

|| 184¹⁾ ||

172. Third instance: — — — | — — — | — — — * — — — | — — — | —, the Maṅgala; Caesura at 8 (danti).

ಮಂಗಳಂ

ನ-ಭ-ಜ-ಜ-ಜ-ಗಂ || ಯತಿ ದಂತಿಯೊಳ್.

|| 185²⁾ ||

173. Fourth instance: — — — | — — — | — — — * — — — | — — — | —, the Vijayānanda; Caesura at 12 (divasakara, dinakara).

ವಿಜಯಾನಂದಂ

ಯ-ಮ-ನ-ಸ-ರ-ಗಂ || ಯತಿ ದಿವಸಕರೊಳ್.

|| 186²⁾ ||

174. Fifth instance: — — — | — — — | — — — | — — — | — — — | —, the Pañcācāmara.

ಪಂಚಕಾಮರಂ

ಜ-ರ-ಜ-ರ-ಜ-ಗಂ.

187³⁾ ||

17. Atyaṣṭi. Quarters of 17 syllables; 131072 vṛttas possible.

(If the Jagadvandita v. 184 were put under this head and a long syllable added, a true Hexameter would be produced.)

ಅತ್ಯಷ್ಟಿಯಿಂಬ ಭಂದಸ್ತಿಸೂಳಾ 17 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 131072 ವೃತ್ತಂಗಳೊಳಗೆ

175. First instance: — — — | — — — | — — — | — * — — | — — — | — — —, the Mandākṛānta; Caesura at 10.

ಮಂದಾಕ್ರಾಂತಂ

ಕಾಂತೇ, ಧಾತ್ರೀ-ಹಿಮಕ್ತದಮರಾ*ಕಾಶ-ಯುಗ್ಮೇಶ-ಯುಗ್ಮಂ
 ಮುಂತಂ ಒಂದೀ ಪದದ ಕಡೆಯೊಳ್* ಚಲ್ಮನಾಂತಿದೊಡಂ, ವಿ |
 ಶ್ರಾಂತಂ ನಿಲ್ಲುಂ ದಶಮದೆಯೊಳ್*; ಯವ್ವನಾಕ್ರಾಂತೆ, ಮಂದಾ
 ಕ್ರಾಂತಂ ವ್ಹತ್ತಂ ನೆಗಳ್ಳುವಿಳೆಯೊಳ್* ಪಿಂಗಳ-ಪ್ರೋಕ್ತಿಯಿಂದಂ!

188⁴⁾ ||

1) H., Ra., Re., M., D., B. 2) H., Ra., Re., M., D., Sb. 3) Only in Rb. 4) Not in Rb.

176. Second instance: — — | — — | — * — | — — | — — | — —, the Prithvi;
Caesura at 8 (vasu; according to M. at yati).

ಪೃಥಿವಿ

ಇಸಾಸಿಲ-ವಿನೇಶ-ವಾ*ರಾತ-ಪಯೋ-ಲ-ಗಂಗಳ್ ಬೆಡು

ಗನಾಳ್ವ ಸಿಲೆ, ವಿಶ್ರಮಂ * ವಸುಗಳಲ್ಲಿ ಚಲ್ತಾದೊಡಂ |

ದು, ನೀರಜ-ವಳೇಕ್ಕಣ್ಣಿ*, ಒಗೆದು ಕೇಳ್ ಇದಂ! ಪ್ರಥಿಯೊ

ಒ ಸಾಮದೊಳಿದಲ್ಲಿ ಸಂ*ದುದು ಸಿರುತರು ಪ್ರಥಿಯೊಳ್? 189¹⁾

177. Third instance: — — | — — * | — — | — — | — — | — —, the Sikhariṇi;
Caesura at 6.

ಶಿಖರಿಣಿ

ಯ-ಮ-ನ-ಸ-ಭ-ಲ-ಗಂ ವಿಶ್ರಮಂ ಅಪಕಿಂಚಲ್ಲಿ, 190²⁾

178. Fourth instance: — — | — — * | — — | — — | — — | — —, the Hariṇipluta;
Caesura at 6 (shatka).

ಹರಿಣೀಪ್ಲತಂ

ಕುಲಿಶಧರ-ವಾ*ತೋರ್ವಿ-ವೈಶ್ವಾನರಾಸಿರುತದೊಳ್

ಸೆಲಸೆ ಹರಿಯುಂ * ಕಾಮಪ್ರಧ್ವಂಸಿಯುಂ, ಯತಿ ಪಟ್ಟದೊಳ್ |

ಸಿಲೆ, ಒಗೆದು ಕೇಳ್*, ಜ್ಯೋತ್ಸಾ-ಕಾಂತಿ-ಪ್ರಭಾಸಿತ-ಲೋಚನೇ,

ಲಲಿತ-ಹರಿಣೀ*ನೇತ್ರೇ, ಕರ್ಣಾವೃತಂ ಹರಿಣೀಪ್ಲತಂ. | 191³⁾

179. Fifth instance: — — | — — | — — | — — | — — | — —, the Vanajadala. (Five
Tribachys' and two long syllables.)

ವನಜದಳಂ

ನ-ನ-ನ-ನ-ನ-ಗ-ಗಂ. 192⁴⁾

180. Sixth instance: — — | — — | — — | — — | — — | — —, the Kanakābhjanīya;
Caesura not pointed out.

ಕನಕಾಬ್ಜನೀಯಂ

ನ-ಜ-ಭ-ಜ-ಜ-ಲ-ಗಂ. 193⁵⁾

181. Seventh instance: the Narkutaka (Narkatāka)⁶⁾, is the same with Kanakābhjanīya (?).

1) Also in Rb. 2) Not in Rb. 3) Also in Rb. 4) Only in Rb. 5) Not in Rb.

6) Only in M.; it appears therein in a highly corrupt form; its third line, however, is identical with the Kanakābhjanīya's scheme.

18. Dhṛiti. Quarters of 18 syllables: 262144 vṛttas possible

ಧೃತಿಯೊಬ್ಬ ಭಂದಸ್ಸಿನೊಳ್ 18 ಅಕ್ಷರಂ ಪಾದಪಾಠ ಪುಟ್ಟಿಪ
262144 ವೃತ್ತಂಗಳೊಳಗೆ

182. First instance: — — — | — — — | — — * — | — — — | — — — | — — —, the Mallikāmalā;
Caesura at 8 (vasu).

ಮಲ್ಲಿಕಾರ್ಜುನ

ಜ್ಞಾಲೆ-ವಾಯು-ದಿನೇಶಯು*ಗೃ-ಶರಾಂಕ-ಪಾವಕರೇಂಬರ
ಲೇಲೆಯಿಂ ಬರೆ, ವಿಶ್ರಮಂ *ವಸು-ಸಂಪ್ತಿಯೊಳ್ ನಿಲೆ, ಭಾಮಿನೀ,
ನೀಲ-ಲೋಲ-ಸಹಸ್ರ-ಕುಂ*ತಳೆ, ಸುಂದರಿಯ ಮಲ್ಲಿಕಾ
ಮಾಲೆಯೆಂಬುದು ನಿಶ್ಚಯಂ *ಕವಿ-ರಾಜಹಂಸ-ವಿಸ್ಮಿತಂ. 194¹⁾

183. Second instance: — — — | — — * — | — — — | — — — | — — — | — — —, the Kan-
darpajāta; Caesura at 5 (kāṁāstra).

ಕಂದರ್ಪಜಾತಂ

ಮ-ತ-ನ-ಯ-ಯ-ಯಂ ವಿರತಿ ಕಾಮಾಸ್ತ್ರವೊಳ್. 195²⁾

184. Third instance: — — — | — — — | — — * — | — — — | — — — | — — —, the Aravinda;
Caesura at 9 (nidhi).

ಅರವಿಂದಂ

ಸುರಪುರಯುಗ-ಪವನ-*ದ್ವಿತಯಾಕಾರಾಂಬು-ಗಣಂಗಳ್
ನೆರೆದಿರೆ, ಯತಿ ನಿಧಿಯೊಳ್*ನಿಲೆ, ಕೇಳ್, ಅಸಂದದೊಳೆಂದಂ |
ನಿರತಿಶಯದೊಳಿದನೋ*ದೆಲೆ, ನೀಲಾಬ್ಜೇಕ್ಷಣಿ³⁾, ನೀನ! ಈ
ಸುರುಚಿರಮೆನಿಪದೆ ದಲ್*ಪೆಸಂದಂ ತಾನೆ ಅರವಿಂದಂ. 196²⁾

185. Fourth instance: — — — | — — — | — — — | — — — | — — — | — — —, the Hamsaka.

ಹಂಸಕಂ

ಸ-ಸ-ಜ-ನ-ಭ-ಸಂ. 197³⁾

1) Also in Rb.

2) Not in Rb.

3) Only in Rb.

19. Atidhṛiti. Quarters of 19 syllables; 524288 vṛttas possible

ಅತಿಧೃತಿಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ 19 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ
524288 ವೃತ್ತಂಗಳೊಳಗೆ

186. First instance: — | — | —* | — | — | — | —, the Taraḷa;
Caesura at 8 (diśākari; B., D.: mahāvara = 16).

ತರಳಂ

ಸುರಪ-ಶ್ರೇತಕರಾಗ್ಯ-ಮಾರುತ-ಭಾನುಯುಗ್ಮ-ಗಣಂಗಳೆಂ
ಪರಮೊಳೊಪ್ಪಿ ಹಿಮಾಂಶು-ಶೇಖರನಾಗೆ, ವಿಶ್ರಮಣಂ ದಿಶಾ |
ಕರಿಗಳೊಳ್ ನಿಲೆ, ಸಮ್ಯ-ದಿಂತಿದು ನಾಗವರ್ಮ-ವಿನಿಮಿತಂ,
ತರಳ-ಲೋಚನೆ, ನಾಮ-ದಿಂ ತರಳಂ ಕಪ್ಪೀದ್ರ-ಜನ-ಸ್ತುತಂ. 198¹⁾

187. Second instance: — | — | — | —* | — | — | —, the Megha-
visphūrjita; Caesura at 12 (mārtanda).

ಮೇಘವಿಸ್ಫೂರ್ಜಿತಂ

ಯ-ಮ-ನ-ಸ-ರ-ರ-ಗಂ || ವಿಶ್ರಮಂ ಮಾರ್ತಂದೊಳ್. 199²⁾

188. Third instance: — | — | — | —* | — | — | —, the Sārdā-
lavikrīḍita; Caesura at 12 (dīnēṣa).

ಶಾರ್ದೂಲವಿಕ್ರೀಡಿತಂ

ಉರ್ಬಿ-ಮಾರುತ-ಭಾಸ್ಕರಾನಿಲ-ವಿಯವ-ದ್ವಂದ್ವಂ, ಪದಾಂತಂಗಳೊಳ್
ಶರ್ಮಂ, ವಿಶ್ರಮಣಂ ದಿನೇಶರಡೆಯೊಳ್-ನಿಲ್ಕುಂ ಮನುಗೊಳ್ಳೆನಂ. |
ನಿವರ್ಯಾಜು ಭುವನ-ತ್ರಯಂಗಳೊಳ್-ಗ್ಗೊತ್ತಂ ಪ್ರಸಿದ್ಧಂ ಕರಂ,
ಚಾರ್ವಾಹೋರುಹ-ಪತ್ರ-ನೇತ್ರ, ಪೆಸುಂ-ಶಾರ್ದೂಲವಿಕ್ರೀಡಿತಂ. 200³⁾

189. Fourth instance: — | — | — | — | — | — | —, the Khacāra-
pluta; Caesura at paksha.

ಖಚರಪ್ಲುತಂ

ರ-ಸ-ಸ-ತ-ಜ-ಜ-ಗಂ || ವಿಶ್ರಮಣಂ ಪಕ್ಷದೊಳ್. 201⁴⁾

1) Also in Rb.; B. and D. ಪಾಸಂ ಪಕ್ಷವು ತಂ. 2) Not in Rb. 3) Also in Rb. 4) R.,
Ra., Re., D., M., Sb. Paksha's meaning in this instance is doubtful; perhaps 15.

20. Kṛiti. Quarters of 20 syllables; 1048576 vṛittas possible

ಕೃತಿಯೆಂಬ ಭಂದಸ್ತಿಸೂಕ್ತಿ 20 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 1048576 ವೃತ್ತಂಗಳೊಳಗೆ

190. First instance: — — — — — | — — — — — | — — — — — | — — — — — | — — — — —, the Matṭe-bhaviṛḍḍita; Caesura at 13; Ra., H. at 10 (daśa).

ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ

ಶ್ವಸನೇಂದು ಜ್ವಲನಂ ದಿವಂ ಧರಂ ಜಲಂ*ದೈತ್ಯಾಽಽ ಕಾಮಾಂತಕ-
ಪ್ರಸರೋದ್ಯದಾ-ಗಣಮುಂ. ತ್ರಯೋದಶ-ಯತಿ-ಪ್ರಸ್ತಾರಮಾಗಿದೋಡಿ |
ವಸುಧಾ-ಚಕ್ರದೊಳೆಯ್ವ ಸಂದುದು ಕರಂ*, ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ
ವೆಸರಾಯ್ತಂತಿದು ಪಿಂಗಳಾಹಿ-ಪರನಿಂ*, ಪ್ಯಾಲೋಲ-ಸೀಲಾಲಕೀ! || 202¹⁾

191. Second instance: — — — — — | — — — — — | — — — — — | — — — — — | — — — — —, the Uṭpa-lamâlê; Caesura at 11 (rudra).

ಉತ್ಪಲನಾಲೆ

ಪೀತಕರಾನಲೇಂದ್ರಪುರ-ಚಂದ್ರ-ಶರಾಂಕ-ಹುತಾಶನಂ ಲ-ಗೋ
ಪೇತವೊಡಂಬಡುತ್ತಮಿರೆ, ರುದ್ರ*ರ ಸಂಖ್ಯೆಯೊಳಾಗೆ ವಿಶ್ರಮಂ, |
ಸಾತಿಶಯೋಕ್ತಿಯಿಂದಿದು ವಿರಾಜಿಸುಗುಂ ಕಪಿ-ರಾಜಹಂಸನಿಂ
ಭೂತಳದೊಳ್ ನೆಗ್ಗವಡೆದುತ್ಪ*ಲವಾಲೆ, ವಿಲೋಲ-ಲೋಚನೇ! || 203²⁾

192. Third instance: — — — — — | — — — — — | — — — — — | — — — — — | — — — — —, the Ana-vadya (D. anamadhya, M. anavandya); Caesura at 11 (rudra).

ಅನವದ್ಯಂ

ನ-ಭ-ಭ-ಮ-ಸ-ಸ-ಲ-ಗಂ || ವಿಶ್ರಮಂ ರುದ್ರನ ಸಂಖ್ಯೆಯೊಳ್. || 204³⁾

193. Fourth instance: — — — — — | — — — — — | — — — — — | — — — — — | — — — — —, the Vana-manjari; Caesura at 12 (dinanātha). It is the Vanavallari of Rb., the Nāgarajita of Ra., H.

ವನಮಂಜರಿ (ವನವಲ್ಲರಿ. ನಾಗರಾಜಿತಂ)

ಭ-ಭ-ಭ-ಭ-ರ-ಸ-ಲ-ಗಂ || ವಿಶ್ರಮಂ ದಿನನಾಥನೊಳ್. || 205⁴⁾

1) Also in Rb.; ಸಿಂಗಳಾಹಿ only in B. and D., the others ಸಾಕವಮಂ. 2) H., Ra., Re., Rb., M., D. 3) H., Ra., Re., M., D. 4) Also in Rb.

21. Prakṛiti. Quarters of 21 syllables; 2097152 vṛttas possible

ಪ್ರಕೃತಿಯೆಂಬ ಭಂದಸ್ತಿಸೂಕ್ತಿ 21 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ
2097152 ವೃತ್ತಂಗಳೊಳಗೆ

194. First instance: — — — | — — — | — — — | — — — | * — — | — — — | — — —, the Campakamāle; Caesura at 13.

ಚಂಪಕಮಾಲೆ

ತ್ರಿಶತ-ರಸೀಂದು-ಭಾಸ್ಕರ-ಗಣ-ತ್ರಿತ*ಯಾಗ್ರವೊಕ್ಕು ಚೆಲ್ವುವೆ
ತುದಯಿವೆನು ತ್ರಯೋದಶವೊಳಾಗಿರೆ* ವಿಶ್ರಮಣಂ, ನಿರುತರಾ |
ಭೃವಯಕರು ಪರು ನಿನಗಲೋಕ-ಮ*ಹೀರುಪ-ಪಲ್ಲವೊಲ್ಲಸತ್- |
ಪದ-ಯುಗೇ, ನಿಜವೊಂದು, ಗಡ, ಚಂಪಕ*ಮಾಲೆಯನೊಲ್ಲು ಲೀಲೆಯಿಂ! 206¹⁾

195. Second instance: — — — | — — — | — * — — — | — — * — | — — — | — — —*, the Sragdharā; Caesura at 7 (hayanikara).

ಸ್ರಗ್ಧರ

ಭೂಮಿ-ಜ್ಞಾಲೇಂದು-ದೇವಾ*ಧಿಪಪುರ-ಗಣಿಂ*ಮುಂತೆ ತೋಯ-ತ್ರಯಂಗಳ*
ತಾವೆತ್ತಂ ಬಂದು ಚೆಲ್ವು*ಗಿರೆ, ಹಯನಿಕರ*ಸ್ಥಾನವೊಳ್ ನಿಲ್ಲೆನು ವಿ* |
ಶ್ರಾಮಂ, ಭಂದಕ್ಕಲಂಕಾ*ರಮಿದನೆ ಜನಕಾ*ನಂದಮ ವಾಚುಗೂ, ಸ್ವಗ*-
ಧಾಮ-ಪ್ರೋದ್ರಾಮ-ಕೇಶಾ*ಸ್ಥಿತೆ, ಒಗೆ! ಪೆಸುಂ*ಸ್ರಗ್ಧರಾ-ನಾಮ-ಪ್ರತ್ತಂ. 207¹⁾

196. Third instance: — — — | — — — | — — —* | — — — | — — — | — — — | — — —, the Taraṅgama (M. taraṅgama); Caesura at 9 (randhra).

ತರಂಗಮಂ (ತುರಂಗಮಂ)

ರ-ನ-ರ-ನ-ರ-ನ-ರಂ || ಯತಿ ರಾಘವೋಃ. 208²⁾

197. Fourth instance: — — — | — — — | — — — | — — —* | — — — | — — — | — — —, the Lalitagati; Caesura at 12 (ravi).

ಲಲಿತಗತಿ

ನ-ನ-ನ-ಯ-ಯ-ತ-ಮಂ || ವಿರಾಮಂ ರವಿಯೋಃ. 209³⁾

1) Also in Rb.

2) Re., D., M.

3) H., Ra., Re., M., D.

22. Ākṛiti¹⁾. Quarters of 22 syllables; 4194304 vṛittas possible

ಆಕೃತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 22 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ
4194304 ವೃತ್ತಂಗಳೊಳಗೆ

198. First instance: — — — | — — — | — — — | — — — | — — —* | — — — | — — — | —, the Mahāśrāgadhare; Caesura at 15 (pakṣa).

ಮಹಾಶ್ರಗಧರೆ

ಮರುದಾಕಾರದ್ವಯೇಂದ್ರಾಸಿಲ-ಮತವಹಯು*ಗಾಂಧರ್ವನಾಂತಕರ್ಗ್
ಬರೆ. ಪಕ್ಷ-ಸ್ಥಾನದೊಳ್ ನಿಲ್ಲಿರೆ ವಿರತಿ, ಮಹಾ*ಸ್ಥಗರಾ-ನಾಮ-ಪ್ರತ್ಯಂ, |
ಗುರು-ವಿದ್ಯಾ-ಪ್ರೇಮಿ, ಅಭ್ಯಾಸವೆ ವಿಲಸಿತೆ, ಚಾರ್ವಾಕನನೇ, ಕಾವ್ಯ-ಪೋದಾ
ಸ್ಪುರಿತ-ಪ್ರೇಮದ್ವಾಸಿ, ಕಾಂಚೀ-ಖಚಿತ-ರಸನ-ಯು*ಕ್ತಾಂಗನೇ, ಕೇಳ, ಪ್ರಿಯಾಚ್ಛೇ! 210²⁾

199. Second instance: — — — | — — — | — — — | — — — | — — —* | — — — | — — — | —, the Bhadraka; Caesura at 15 (pakṣa).

ಭದ್ರಕಂ

ಭ-ರ-ನ-ರ-ನ-ರ-ನ-ಗಂ || ವಿರತಿ ಸ್ವಪೋಳ್. || 211³⁾ ||

200. Third instance: — — — | — — — | —* — — | — — — | — — —* | — — — | — — — | —, the Vanamanjari; Caesura at 7 (bayavrāta, turagavrāta) and 8 (gajavraja, gajavrāta). (Seven Daetyls and a long syllable.)

ವನಮಂಜರಿ

ಭ-ಭ-ಭ-ಭ-ಭ-ಭ-ಗಂ || ವಿಶ್ರಮಂ ಹಯಪ್ರತದೊಳ್ ನಜಪ್ರತದೊಳ್. || 212³⁾ ||

201. Fourth instance: — — — | — — — | — — — | — — —* | — — — | — — — | — — — | —, the Cātakuja; Caesura at 12 (padminimitra).

ಚಾತಕುಜಂ

ಸ-ಮ-ರ-ಸ-ಭ-ರ-ರ-ಗಂ || ವಿಶ್ರಮಂ ಪದ್ಮಿನೀಮಿತ್ರನೊಳ್. || 213³⁾ ||

1) From here our MSS., with the exception of B., show irregularities in the headings. B., however, with D., calls class 25 (against M., Rb. and Re.) Atikṛiti. Class 22 is Ākṛiti in D., H.; Ākṛiti in Ra., Re., and B.; Atikṛiti in Rb.; Vikṛiti in M. 2) Also in Rb. 3) Not in Rb. and B.

23. Vikṛiti¹⁾. Quarters of 23 syllables; 8388608 vṛittas possible

ವಿಕ್ರೃತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 23 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ

8388608 ವೃತ್ತಂಗಳೊಳಗೆ

202. First instance: — — — | — — — | — — — | — — — | — — — | — — — | — — — | — — —, the Hamsagati; Caesura according to H., Ra. and M. at 8 (vasu); according to Re., B. and D. at 11 (hara). (Proceleusmaticus, six Dactyls and a long syllable.)

ಹಂಸಗತಿ

ದಿವಿಜ-ಪಡಂಬುಜಮಿತ್ರ-ಗಣ-ಪ್ರಕರಂ ಲ-ಗಮುಂ ಕ್ರಮದಿಂ ಪದದೊಳ್

ವಿವರಿಸೆ, ಒಂದು ವಿರಾಜಿಸೆ ವಿಶ್ರಮಣಂ ವಸು-ಸಂಖ್ಯೆಗಳೊಳ್, ನುಂದಿಂ |

ದೆ ವಿಚಲಿತಂ ಪದ-ಘಟ್ಟಿಯನಾಳ್ಪವುತ್ತಿರೆ, ಕೇಳ್ ಕಳ-ಹಂಸ-ಗತೀ,

ಭುವನದೊಳ್ ತೆಹದಿಂದಮೆ ಸಂದುಮ ಪಿಗಳಸಿಂದಿದು ಹಂಸಗತೀ. || 214 ||²⁾

203. Second instance: — — — | — — — | — — * — | — — — | — — — | — — — | — — — | — — —, the Mattākṛidī; Caesura at 8 (kari).

ಮತ್ತಾಕ್ರೀಡೆ

ಮುನ್ನಂಭೂಮಿದ್ವಂದ್ಯಾಕಾಶಂ*ಸುರಪುರ-ಗಣಮೆಸೆದಿರೆ, ಗಣ-ತತಿಯಿಂ

ದಿಸ್ಸಿತ್ತಲ್ ವೈಕುಂಠೇಶಾನರ*, ಕರಿಯೊಳೆ ನಿಲೆ ಯತಿ-ತತಿ, ಲಲಿತ-ಪದೋ |

ತ್ವನ್ನಂ ಪ್ರತ್ಯಂ, ಭಿಸ್ತಾಬ್ಜಾಕ್ಷೀ*, ಕವಿ-ಪರ-ಮತವಿಸಿದತಿಶಯತರಯಿಂ

ತೆನ್ನಿದಾಯಿಡ್ಲಿ ಮತ್ತಾಕ್ರೀಡಾ*ಹ್ವಯಮಿದನಪ್ರವುದು, ಸರಸಿರುಹ-ಮುಖೀ! ||³⁾

215

204. Third instance: — — — | — — — | — — — | — — * — | — — — | — — — | — — — | — — —, the Saundara; Caesura at 12 (dinanātha).

ಸೌಂದರಂ

ನ-ಭ-ಭ-ಭ-ಮ-ಸ-ಸ-ಲ-ಗಂ, ವಿಶ್ರಮಣಂ ದಿನಪಾಠಸ್ಥಾನದೊಳ್. || 216 ||⁴⁾

1) Ra. Vikṛiti, Re. Kṛiti, M. Prakṛiti, D. Kṛiti. In Rb. there is nothing corresponding to Vikṛiti. 2) Not in Rb. 3) Re., M., B., D. 4) Re., M., D. In Ra. there is a much mutilated Vidalitasarasija, probably the same with No. 211.

24. Saṅkṛiti¹⁾. Quarters of 24 syllables; 16777216 vṛittas possible

ಸಂಕೃತಿಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ 24 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ
16777216 ವೃತ್ತಂಗಳೊಳಗೆ

205. First instance: — — — | — — — | — * — | — — — | — — * — | — — — | — — — | — — —, the Lalita; Caesura at 7 (giri); Alliteration also in the course of the lines.

ಲಲಿತಂ

ಸುರಪುರ-ಯುಗಳಂ * ಬರೆ, ಶಶಿ-ದಿವಿಜಂ * ಖರಕರ-ಸುರಯುಗ-ತೋಯಂ
ವಿರಜಿಸೆ ಕಡೆಯೊಳ್, * ಬರಿಸಿರೆ ಪದ-ಪಿ*ಸ್ತರದೊಳೆ ಗಣ-ನಿವಹಂಗಳ್, |
ಗಿರಿಯೊಳೆ ಯತಿಗಳ್ * ದೊರೆಕೊಳೆ, ಲಲಿತಾ*ಕ್ಷರ-ಪದ-ರಚನೆಗಳಿಂದಂ
ಪರೆದುದು, ಲಲಿತಂ * ಧರೆಗಿದು ಪೆಸರಾ* ಗರೆ, ಸರಸಿರುಹ-ದಳಾಕ್ಷ್ಮಿ! || 217²⁾ ||

206. Second instance: — — — | — — * — | — — — | — — — * | — — — | — — — | — — — | — — —, the Tanvi; Caesura at 5 and 12 (bāṇa = 5, adri = 7), or simply at 12.

ತನ್ವಿ

ಇಂದು-ನಭಂಗಳ್ * ಸುರಪುರ-ಪವನೇಂ * ದುದ್ಧಯಮಾಗರೆ, ಕುಲಿಶ-ಜಲಂಗಳ್
ಮುದಿರೆ, ಬಾಣಾ*ದ್ರಿಗಳೊಳೆ ಯತಿಗಳ್ * ನಿದಿರೆ, ನೀನ್ ಅಜಿಯತಿಶಯದಿಂ
ದು, |
ಸುದರಿ, ವೃತ್ತಂ * ದ್ರುತ-ಪದ-ಲಲಿತಂ * ಸಂದುದು ಪಿಂಗಳನುಮತದಿ, ಸಂಪೂ
ರ್ಣೇಂದು-ನಿಭಾಸ್ಯೆ, * ಧರೆಗಿದು ಪರಿದ * ತ್ರೆಲ್ಲಿಯುಮುದ್ಧವಕರಮನೆ, ತನ್ವಿ. || 218³⁾ ||

207. Third instance: — — — | — — — | — * — | — — — | — — — | — — — | — — — | — — —, the Arkamarīci; Caesura at 7 (śaila; M. giri).

ಆರ್ಕಮರೀಚಿ

ನ-ಜ-ಭ-ಭ-ಭ-ಭ-ಜ-ರಂ || ವಿಕ್ರಮಣಾ ಕೈಲಕೊಳ್. || 219⁴⁾ ||

208. Fourth instance: — — — | — — — | — — * — | — — — | — — — | — — — | — — — | — — —, the Pañkaja; Caesura at 8 (dikkari).

ಪಂಕಜಂ

ನ-ಜ-ಭ-ಜ-ಜ-ಜ-ರ-ಸಂ || ವಿಾಮಂ ದಿಕ್ಕರಿಯೊಳ್. || 220⁵⁾ ||

1) Ra. Saṅkṛiti, Rb. H. Saṅskṛiti, Re. Saṅskṛiti, D. Prakṛiti, M. Atikṛiti. 2) M., Re., D., B.; Rb. calls it Tilaka, but, in a second instance, also Lalita. 3) M., Re., D., B. 4) M., Re., D. 5) M.

25. Abhikṛiti¹⁾. Quarters of 25 syllables; 33554432 vṛittas possible

ಅಭಿಕೃತಿಯೆಂಬ ಛಂದಸ್ಸಿನೊಳ್ 25 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ
33554432 ವೃತ್ತಂಗಳೊಳಗೆ

209. First instance: — | —*— | — | —*— | — | —*— | — | — | —, the Krauñcapada; Caesura at 5, 5 and 8 (bhūta, śara, ūśāgaja); two Alliterations.

ಕೌಂಚಪದಂ

ಶ್ಲೀತಕರೋರ್ಪಿ- *ಪಾತ-ಶರಾಂಕರ್, *ಯುಗ-ಮಿತ-ಸುರಪುರ- *ನಿವಪದ

ಕಡೆಯೊಳ್

ಭೂತಗಣ್ಶೀಶಂ, *ಭೂತ-ಶರಾಶಂ* ಗಜದೊಳೆ ಯತಿಗಳ್ *ಪೊಸದಿರೆ, ಪೊಸರಿಂ, |
ನೀತಿ-ಯುತ್ತೇ, ಕೇಳ್, *ಸಾತಿಶಯೋಕ್ತಿ- *ಕ್ರಮದೊಳೆ ನೆಗಳ್ವದಿ*ದತಿಶಯ-ರಚನೋ
ಪೊತಮಶ್ಲೇಷೋ*ವೀತಳಕಂ ಕ್ರೋ*ಚಪದಮಿದತಿಶಯ- *ಪದ-ರಚನೆಗಳಿಂ. 221²⁾

210. Second instance: — | — | —*— | — | —*— | — | —*— | — | —, the Hamsapada (M. -guti); Caesura at 8 and 7 (kari, giri).

ಹಂಸಪದಂ

ದಿವಿಜಪುರ-ಯುಗಮ*ಪಾ ಪರದನಿಲಂ, *ಶ್ಲೀತಕರ-ತ್ರಿತಯಂ, ಕಡೆಯೊಳ್
ಭವನಿರೆ, ಕರಿ-ಗಿರಿ- *ಗಣನೆಗಳೊಳಗಂ*ತತ್ತಸೆಗೂ ಪದ-ವಿಶ್ರಮಣಂ, |
ಭುವನದೊಳತಿಶಯ*ತರಮಿದು ಹೃದಯಾ*ನಂದಕರಂ ಕೃತ-ಸೌಖ್ಯತರಂ
ಕವಿ-ಜನ-ಹಿತಕರ*ಮಿದನು³⁾, ಕೆಳದೀ, *ಹಂಸ-ಮಿಸಿಮಿತ-ಹಂಸಪದಂ. 222³⁾

211. Third instance: — | — | — | — | —*— | — | — | — | —, the Vidālitavanarūha; Caesura at 12 (dinakara). Cf. Note ad. v. 216.

ವಿದಳತವನರುಹಂ

ನ-ನ-ನ-ನ-ನ-ನ-ನ-ನ-ಗಂ ಯತಿ ದಿನಕರಚೆಯೊಳ್.

223⁴⁾

1) Rb., Re., M. Abhikṛiti; D., B. Atikṛiti.

2) Rb., Re., M., D., B.

3) Re., D., B., M.

4) Rb., Re., M., D.

26. Utkṛiti. Quarters of 26 syllables: 67108864 vṛittas possible

ಉತ್ಕೃತಿ ಯೊಂಬ ಛಂದಸ್ಸಿನೊಳ್ 26 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ

67108864 ಪೃತ್ತಂಗಳೊಳಗೆ

212. First instance: — — — | — — — | — — * | 000 | 000 | 000 | — * 0 — |
00 — | 0 —, the Bhujāṅgaviṅgimblita; Caesura at 8 and 11 (hari, hara).

ಭುಜಂಗವಿಜ್ಯಂಭಿತಂ

ಆದಿ-ಕ್ಷಾಯುಗಾತ್ರಾಶಾಗ್ರಂ * ಪುರ-ಮಿತ-ಸುರಪುರ-ಸಹಿತಂ * ಕ್ಷರಾನ್ಮ-ಮರುಲ್-

ಲ-ಗಂ

ಪಾದಾಂತಕ್ಕೋರಂತೊರ್ಪುತ್ತಂ, * ಹರಿ-ಹರರೊಳೆ ಯತಿ-ನಿಯಮಂ, * ವಿನೂತ-

ವಿಭೂತಿಯೊಳ್ |

ಪಾದಾಂತಕ್ಕಾಧ್ಯಂತಕ್ಕೊಳ್ಳಂ * ಪದದುದು ಧರೆಗತಿವಿತತಂ * ಕಪ್ಪೀದ್ರ-ಸಹಾಯದಿಂ
ದೋದಲ್ ಚಲ್ವಿಂ ವೃತ್ತಂ, ಕೇಳಾ * ಪ್ರಿಯ-ವದನ-ವನಿತೆ, ಪೆಸರಿಂ * ಭುಜಂಗವಿಜ್ಯಂಭಿತಂ.

|| 224 ||¹⁾

213. Second instance: — — — | 000 | 000 | 000 | 000 | 000 | 000 | 00 — | — —,
the Apavāha.

ಅಪವಾಹಂ

ಮ-ನ-ನ-ನ-ನ-ನ-ನ-ಸ-ಗ-ಗಂ.

|| 225 ||²⁾

214. Third instance: 000 | 000 | 00*0 | 000 | 000 | 0*00 | 000 | 000* | — —,
the Vanalātē; Caesura at 8 (kari, hari); four Alliterations in each Quarter. (Six Proceleus-
maticus' and a Spondeus.)

ವನಲತೆ

ಅದಿತಿಜಪುರಮಿರೆ * ಮದ-ಗಜದೇಗಳೊ * ಳೊದವಿರೆ ನಯದೊಳೆ * ಬಂದಾ

ತುದಿಗಳೊಳೆವಯಿಸೆ * ಸದಮಲ-ಗುರು-ಯುಗ * ಮದು ಕರಿ-ಹರಿ-ಯತಿ * ಯಿಂದಂ |

ವಿದಿತಮಿವವನಿಗೆ * ಪುದಿರಿರೆ ರಸದೊಳೆ * ಪಡಿದಿನನತಿಮುದ * ದಿಂದಂ

ಮೃದು-ಪದ-ರಚನೆಯೊ * ಳೊದವಿದೊಡಿದನಜ್ಜ * ವೃದು, ಸತಿ, ವನಲತೆ *

ಯೆಂದು. || 226 ||³⁾

1) H., Ra., Re., M., D., B.

2) Rb.

3) Re., M., D., B.; in H., Ra. only a few words.

215. Fourth instance: 000 | 0-0 | 0*00 | 00- | 00*0 | 000 | 000* | 0-0 |
—, the Munimata (M. Munimāna); Caesura at 7 (muni). Rb. calls it sarala.

ಮುನಿಮತಂ (ನರಳಂ)

ಅನಿಮಿಷ-ಭಾನ್-ದಿ*ವಿಜ-ಪವನಂ ಬರೆ*, ಸುರಪುರಯುಗ-ಪು*ರ-ಭಾನ್-ಲ-ಗಂ,
ಘನ-ಯುತೇ, ಸಿನ್ಧಯೆ*ಮನದನ್ಮರಾಗದಿ*ನಿರೆ ಮುನಿ-ತತಿಯೊ*ಳೆ ವಿಶ್ರಮಣಂ, |
ಮನವೊಸೆದೊದಿದು*ನನುನಯದಿದು*, ವಿನಮಿತ-ಲಲಿತ-ಪದೋಕ್ತಿಗಳಿಂ
ಜನ-ಹಿತಮಿಂತಿದು*ಮುನಿಮತಮೆಂಬುದು*, ನಿನಗಪ್ಪುದೆ, ಕೆ*ಳದ್ದೊ, ನಿರುತಂ.

227¹⁾

216. The Samavṛttas beginning with nkta (nktē) and ending in utkrīti have thus been described.

ಕಂದಂ

ಉಕ್ತಂ ಮೊದಲಾಗಿರೆ ಪೂ
ಪೂರ್ವಕ್ತದಿನ್ಮುಕ್ತತಿಯನೆಯ್ಗೆ, ಸಮವೃತ್ತಮುಮಂ, |
ವ್ಯಕ್ತತರವಾಗೆ, ವೃದ್ಧು-ಮಧು
ರೋಕ್ತಿಗಳಿಂ ತಿಳಿಯ ಪೋನ್ನಂಬುಜ-ವದನೇ!

228²⁾

217. Their sum is 67108864. (shatka=6; naga=7; mṛigadhara=1; ambara= ;
nāga=8; gaja=8; ṛitu=6; yuga=4.)

ಯುಗ-ಖುತು-ಗಜ-ನಾಗಾಂಬರ-
ವೃಗಧರ-ನಗ-ಪಟ್ಟಮೆನಿಪ ವೃತ್ತದ ಲೆಕ್ಕಂ |
ಸೊಗಯಿಸಿ ತೋರ್ಕುಂ; ಗಣಯಿಪು
ದಗಣಿತ-ಗುಣ-ನಿಲಯ-ನಾಗವರ್ಮನ ಮತದಿಂ.

229³⁾

218. A verse teaching how to find out easily each of the six vṛttas most used in Canarese (ntpala, v. 203; ārdāla, v. 200; sragdharē, v. 207; mattebha, v. 202; mahāsragdharē, v. 210; cāmpaka, v. 206).

ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ

ಗರುಪೊಂದಾದಿಯೊಳ್ಳುತ್ಪಲಂ; ಗುರು ಮೊದಲ್ ಮೂರ್ತಿಗೆ ಶಾರ್ದೂಲಮಾ
ಗುರು ನಾಲ್ಕಾಗಿರಲಂತು ಸ್ರಗ್ಧರ; ಲಘು-ದ್ವಂದ್ವಂ ಗುರು-ದ್ವಂದ್ವಮಾ |

1) Rb. (Sarala), M. (Munimāna), D., B. In Rb. there appears another, but too mutilated to be recognised; some of its feet, according to the rule of the first line, are Bha-Ja-Sa-Na-Bha-Ya . . . , after which follows: rajjita-padam . . . dagradam (idakkum). 2) H., Ra.,

M., D., B. 3) M., D., B.

ಗರೆ ಮತ್ತೇಭ; ಲಘು-ದ್ವಯ-ತ್ರಿಗುರುಪಿಂವಕ್ಕು ಮಹಾಸ್ಥಗುರು;
 ಹುಣ್ಣಾಕ್ಷೀ, ಲಘು ನಾಲ್ಕು ಚಂಪಕಮಿಮಾಳು ಬ್ರಾಹ್ಮಿ-ಕರ್ಣಾಟಕಂ. 230¹⁾

ಗದ್ಯಂ

ಇದು ಸಮಸ್ತ-ಭಗವದ್-ಅರ್ಹತಾ-ಪರಮೇಶ್ವರ-ಚಾರು-ಚರಣಾರವಿಂದ-ಮಂದ-ಮಧುಕರಾ
 ಯಮಾನ-ವಿಬಿಧ-ಜನ-ಮನಃ-ಪದ್ಮಿನೀ-ರಾಜಹಂಸ-ತ್ರಿಮುಖ-ಕವಿರಾಜಹಂಸ-ವಿರಚಿತಮಪ್ಪ
 ಭಂದೋಂಬುಧಿಯೊಳ್ ಸಮವೃತ್ತವಿವರಣಂ ದ್ವಿತೀಯಾಶ್ವಾಸಂ.



1) This secondary verso appears in Sa., in a sort of appendix of M., in ch. 6 of Ra., II., as v. 31 in Rd., and as v. 16 in O. In the second line the tu is short though followed by sra (cf. Weber p. 224 seq.); ya before tri, however, is counted as long; ಮತ್ತೇಭ instead of ಮತ್ತೇಭಂ.

III. CHAPTER

ತೃತೀಯಾಶ್ವಾಸಂ

1. Further Sama Vṛittas

ಏತರಸಮವೃತ್ತಂಗಳ್

219. The Daṇḍaka: — — — | — — — | — — — | — — — | — — — | — — — | — — — | — — — | — — — | — — — . Quarters of 27 syllables.

ಪಂಪಕಪ್ಪತ್ತಂ

ಕಂದಂ

ಅಮರ-ಗಣ-ಯುಗ್ಮದಿ ಮು

ದಮರ್ವೇಳು ತಿಳಿ-ಗಣಂ ಬರಲ್, ದಂಡಕದ | [M. ದಮರ್ವೇಳುಂ ತಿಳಿ]

ಪ್ರಮುದಿತ-ಲಕ್ಷಣಮಕ್ಕುಂ;

ಕಮಲ-ಮುಖೀ, ತಿಳಿದು ಕೊಳ್ಳದೆನ್ನಯೆ ಮತ್ತದಿಂ!

231¹⁾

220. The Mālāvr̥ittas, that together with the Daṇḍaka use to be counted separately. Cf. v. 235 and No. 55.

ಮಾಲಾಪ್ರಾಶ್ವಾಸಂಗಳ್

ಕಂದಂ

ಸದಮಲಮುಖಿ, ಅಂ ಸಮಪ್ಪ

ತ್ತದ ತೇಜಸಂ ಸಿಸಗೇ ತಿಳುಪಿದೆ; ಮಾಲಾಪ್ರಾ

ತ್ತದ ಪಾಂಗನೆಯ್ ಕೇಳ್, ಇ

ನ್ನುದಾತ್ತ-ಮತಿ, ಮಿರುಧ-ಜನ-ಮನೋ-ರಂಜನಮಂ!

232²⁾

1) In the MSS. it occurs at the end of this Chapter. It is in H., Ra. (the reading of which is peculiar, but very incorrect), Re., M., D., B. H. and Ra.'s verse mentions, so far as it can be made out, that the first Daṇḍaka with seven Amphimaerus' (— — —) is called Vṛishṭiprayāta, and that there are altogether six kinds of Daṇḍakas. Then H., Ra. and M. adduce another verse (that cannot be restored) wherein Praçita is mentioned, and which probably wants to state that the other five Daṇḍakas the quarters of each of which increase by one and one Amphimaerus, bear the common name of Praçita. See Weber p. 406.

2) In H., Ra., M., D., B.

221. First instance: — 00 | 0—0 | 00*— | 000 | —00 | 0*—0 | 00— | 000 |
—00 | 0— —, the Lalitapada, Quarters of 30 syllables, Caesura at 8; three Alliterations.
(Seven Pacons and a Spondee.)

ಲಲಿತಪದಂ

ತಾನಿ ಶಬ್ದ-ಸೂರ್ಯ-ಪವ*ಮಾನ-ಸುರ-ಪ್ರೀತಕರ-ಭಾನು-ಮರುಮಿದ್ರ-ವಿಧು-
ತೋಯದೆ, ವಿರಾಮ-
ಸ್ಥಾನಮೆಸೆಗು ಪದ-ವಿ*ತಾನದೊಳನುಕ್ರಮದೆ*, ನಿನ್ನಜಿಪುರೀ ಲಲಿತಪ್ಪತ್ತ
ಮನಿದು, ಚಂ |
ದ್ರಾನನೆ, ಘನಾತಿರಯೆ*, ಸೋನ್ನತ-ಕಟಾಕ್ಷ-ಭರಿ*, ಗಾನ-ರಸ-ಜಿಹ್ವಿಕೆ, ವಿಲಾಸವತಿ,
ಕಾವ್ಯ-
ಪ್ರೀ-ನಿಲಯಮು ವಿಬುಧ-ವಗಾನಿತಮನ-ಜ್ಞಲ-ಪ*ಚೋ-ನಿಚಿತಮು ರಚಿತಮು
ಕವಿಗಳಿಂದಂ. || 233 ||

222. Second instance: 000 | 000 | 000 | 0*00 | 000 | 000 | 00*0 | 000 |
0—0 | 00— | —, the Kusumaśara, Quarters of 31 syllables, Caesura at 10; 4 Alliterations.

ಕುಸುಮಶರಂ

ಸುರ ಪದೆ ನೆರವಿಯೊಳಿ*ಕರಿಗಳೆನಿತನಿಜಿ*ಕೊಳಿ*, ಖರಕರ-ಸಮೀರಣ-ಪದಾಂತಂ
ಪುರಮುಥನನಿರೆ, ಬಳಿಕೆ*ನೆರಿದು ಯತಿ ದಶಮದೊಳಿ*ಧರಧರವಿನೊಪ್ಪಿ ನಿಲೆ, ಸಂತಂ
ಧರಿಯೊಳಿದು ನೆಗ್ಗಲ ಕವಿ-ವರ-ಮತದೆ ಜನ-ಸುತದೆ*ಪರಮ-ಪದಮಯ್ಯಗಿದ
ನಂತಂ,
ಸರಸಿರುಹ-ದಳ-ನಯನೆ*, ಕರಮೆಸೆವ ಕುಸುಮಶರ-ನಿರತಿಶಯಮೆಂಬುದು
ನಿತಂತಂ. || 234 ||

2. The Ardhasama Vṛttas

ಅರ್ಧಸಮವೃತ್ತಂಗಳ್

223. Now follow the Ardhasama Vṛttas, in which two and two quarters only are formed of the same syllable-feet, viz. the 1st and 3rd, the 2nd and 4th. Cf. v. 239.

1) H., Ra., Re., Rd., M., D., B. 2) H., Ra., Rd. (where it forms the last verse of the MS.), M., D., B.

ಕಂದಂ

ವೃತ್ತ-ಸೂತ್ರವೆ, ಕೇಳ್, ಇ
ಪ್ರತ್ಯಯ ಛಂದಸಿಂ ಪೊಜ್ಜಗಣ ಮಾಡಾ |
ವೃತ್ತಮನುಪದಿಸಿನ್ಮ
ತ್ವತ್ತಿಯನುಪದಿಸೆನರ್ಧಸಮ-ವೃತ್ತಮುಮಂ.

235¹⁾ ||

224. First instance: The A c̣y u t a k a; number of syllables in the 1st and 3rd quarters 11, in the others 10. The scheme is two times:

— — — | — — — | — — — | — —
— — — | — — — | — — — | — —

ಆಚ್ಯುತಕ್ಕದಾಪರಣಂ

ಶತಮುಖ-ಭಾನಯುಗಾಗ್ರ-ಲ-ಗಂ,
ಶೀತಕರ-ತ್ರಿತಯಾಗ್ರ-ಹರಂ, |
ಮತಿ-ಯುತೆ, ಬಂದೊಡಿದಚ್ಯುತಕಂ
ಭೂತಳದೊಳ್ ನೆಗಳ್ಳರ್ಧಸಮಂ.

236²⁾ ||

225. Second instance: the Divijakalpalatē; number of syllables in the 1st and 3rd quarters 11, in the others 12. The scheme is two times:

— — — | — — — | — — — | — —
— — — | — — — | — — — | — — —

ದಿವಿಜಕಲ್ಪಲತೆಗುದಾಪರಣಂ

ಪಾವಕಾಮರ-ಗೋಸಲಂ ಲ-ಗಂ,
ದಿವಿಜ-ಚಂದ್ರ-ಕುಮುದಾರಿ-ಪಾವಕಂ; |
ಭಾಸಿಸುತ್ತಮಿರೆ, ಕೋಮಲಾಂಗೀ,
ದಿವಿಜಕಲ್ಪಲತೆಯಾಯ್ತು ನಾಮಮಂ.

237³⁾ ||

226. Third instance: the Raviprabhē (Viraprakara, Virahpraka); number of syllables in the 1st and 3rd Quarters (pada) 20, in the others 18. Sura = 5. The scheme is two times:

— — — | — — — | — — — | — — — | — — — | — — — | — —
— — — | — — — | — — — | — — — | — — — | — — —

1) H., Ra., Re., M., D., B.

2) H., Ra. (ạc̣yutaka), Re. and Rd. (ạc̣c̣utaka), M.

(abhyudaka), D. (ạc̣c̣utaka), B. (ạc̣yutaka).

3) H., Re., Rd., M., D., B.

ರವಿಪ್ರಭೆಗುದಾಪರಣಂ

ಅಮರ-ಸರೋರುಮಮಿತ್ರ-ಗಣಂ, ಶರ-ಸಂಖ್ಯೆಯ ಮುಂದೆ ಲ-ಗಂ,
 ಸೋಮ-ಗಣಂಗಳೆ ನಾಲೆಡೆಯೊಳ ಬರೆ, ಪಾವಕಂ ಮರುತಂ |
 ಕ್ರಮದೊಳೆ ಒಂದನುಲೋಮ-ಪಿಲೋಮ-ಪದ-ವ್ಯಯದಿಂ ನಿಯಮಂ;
 ನಾಮಮಿದಕ್ಕೆ ರವಿಪ್ರಭೆಯಾಗಳೆಯಕ್ಕುಮ್ಬು-ಮುಖೀ! || 238¹⁾ ||

227. Supplementary description. Pāda=quarter.

ಕಂದಂ

ಪಾದ-ವಿಪರ್ಯಾಸದೊಳಿ
 ಭೇದಂಬದೇಕ-ವರ್ಣ-ಹೀನಾಧಿಕದಿಂ |
 ದಾದಂದರ್ಥಸಮಂ ಪೆಸ
 ರಾದುದದು ಬಗೆದು ಕೇಳ್ವುದಂಬುಜ-ವದನೇ! || 239²⁾ ||

3. The Vishama Vrittis

ವಿಷಮವೃತ್ತಂಗಳ್

228. Here follow the Vishama Vrittis, in which all quarters (pāda) are more or less different from each other. Pāda=verse.

ಕಂದಂ

ವಿಪರೀತ-ಗಣಾಂಕೈರಮಾ
 ಗಿ, ಪದಂಗಳ್ ನಾಲ್ಕು ಪಾದವೊಂದದೆ ನಿಲ್ಕುಂ; |
 ಚಪಲಾಕ್ಷಿ, ವಿಷಮವೃತ್ತಮು
 ನುಪದೇಶಿಪೆನವು ಭೇದಮಂ ಕ್ರಮದಿಂದಂ. || 240³⁾ ||

229. First instance: the U d g a t a. The scheme is:

— — | — — | — — | —
 — — | — — | — — | — — |
 — — | — — | — — | —
 — — | — — | — — | — — | —⁴⁾

1) Rd. (viraprakara), L. (vira/praka), Sb. and M. (raviprabhē), H. 2) Ra., Ha., M., D., B.

3) H., Ra., M., D., B. 4) The final letters of lines 2 and 4 are doubtful.

ಉದ್ಗತಕ್ಕುದಾಹರಣಂ

ಮರುದರ್ಕ-ಪಾಯು ಲಘು ಮುಂವೆ

ಬರೆ ಸುರ-ಮರುದ್-ವಿನೋದನಂ ಶಶಿ- | [ದಿನೇಕ-ಬಾವಕಂ]

ಪಾಲಿಜಿಪು-ಸುರಪಾರ್ಕ-ಲ-ಗಂ

ಮರುದರ್ಕ-ಪಾಯು-ರವಿಯಿಂದಮುದ್ದತಂ.

|| 241 ||¹⁾

230. Besides the Udgata there are various Vishama Vrittis.

ಇಂತು ವಿಷಮವೃತ್ತಮನೇಕ-ಪ್ರಕಾರಮಕ್ಕುಂ.

231. Second instance: the *Sloka* or *Anushtup-sloka*; quarters of 8 syllables. The scheme, as far as it is fixed, is the following (oja=an odd quarter, 1 and 3; yugma=an even quarter, 2 and 4), the dots denoting the syllables that are not fixed.

1	2	3	4	5	6	7	8
.	.	.	.	—	—	—	.
.	.	.	.	—	—	.	.
.	.	.	.	—	—	.	.
.	.	.	.	—	—	.	.
.	.	.	.	—	—	.	.

5 6 7 8
(generally — — — —)

5 6 7 8
(generally — — — —)

ಇನ್ನು ಅನುಷ್ಠುಪ-ಶ್ಲೋಕ-ಲಕ್ಷಣಂ

ಶ್ಲೋಕಂ

ಅಕ್ಕುರು ನಾಲ್ಕುಪಂದತ್ತೆ

ಲಕ್ಕುಂ ಯ-ಗಣವೋಜದೊಳ್; |

ಮಿಕ್ಕ ಯುಗಾಂತದೊಳ್ ಸೂರ್ಯ

ಸಕ್ಕುಂ ಶ್ಲೋಕೋತ್ತಿಯೊಳ್, ನಿಜಂ.

242 ||²⁾

1) H., Ra., Re., Rd., Sb., M., D., B.; ಏಕೆ ಕೂಡ ಶಶಿ occurs in Sb., H. and Ra. There is another Udgata in D. and M. after the *Caturārdhya*, the scheme of which is as follows:

—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—

2) Re., D., B.

232. The same statement in a Sanskrit verse (without alliteration).

ಶ್ಲೋಕಂ

ಪಂಚಮಂ ಲಘು ಸರ್ವತ್ರ,
ಸಪ್ತಮಂ ದ್ವಿ-ಚತುರ್ಥಯೋಃ |
ಪ್ರಪ್ತೇ ಚ ಗುರು ಚಾಸೀದಾಹ,
ದ್ವಿತ್ಯೇ ಶ್ಲೋಕ-ಲಕ್ಷಣಂ.

1)
243

233. However elsewhere each seventh syllable of all the quarters of the Stoka is allowed to be long (Weber pp. 335, 336; 5, 6, 7, throughout: — —); but such is not the rule given by the author. His rule is that the seventh syllables ought to be alternately long and short. Abdhi=4 or 7. (Karābdhi=shining or great seven?)

ಕಂದಂ

ಏಯಾಽಪೀಳೇವೇವೇಯೋಃ
ಮೈಯುಗೆ ಲಘು-ಗುರು-ಕರಾಬ್ಧಿ-ಗುರು!-ಸಪ್ತಕದೋಃ |
ಏಯೋರ್ ಗುರು-ಲಘು-ಲಕ್ಷಣ
ಮೈಯುಗೆ! ಪರಿಪೂರ್ಣಮಪ್ಯ-ಪರ್ಣ-ಶ್ಲೋಕಂ.

2)
244

234. But as some poets of old have stated that, like each sixth syllable, each seventh one too may be long, all the said syllables may be long.

ಕಂದಂ

ಆಜನೆಯ ತಾಣದೋಃ ಗುರು
ತೋಪಿದೊಡು, ಶ್ಲೋಕ-ಲಕ್ಷಣ ಕಡದಮುಂ |
ಬೇಳೆ ಪ್ರರಾತನ-ಕವಿಗಳ್
ತೋಪಿದೊಡುತೆರಡಪ್ಪಿಗಳೆಂದು ಗುರುಮೃತಿತಂ.

3)
245

1) D., B. A similar verse occurs twice in M. (here and in the first chapter); of its two readings the first is: ಶ್ಲೋಕೇನಪ್ಪಸುಮ್ನೇಯಂ ಸರ್ವತ್ರಲಘುಸಂಚಮಂ | ದ್ವಿಚತುಃಪಾದಪೀಠಸ್ಯಂ ಸಪ್ತದೀರ್ಘಮಸ್ಯಪೀಠಃ ||; the second one is: ಸಪ್ತಚತುಃಪಾದಪೀಠೇಯಂ ಸರ್ವತ್ರಲಘುಸಂಚಮಂ | ದ್ವಿಚತುಃಪಾದಪೀಠಸ್ಯಂ ಬಾಹ್ಯಸುಮ್ನೇಯಭಸಿತಃ || For D. and B.'s reading cf. Weber p. 338.

2) Sb., M., H., Ra., L., D. The true reading of this verse is somewhat questionable, as on MS. agrees with the other.

3) H., Ra., Re., M., L., D., B.

235. Another verse of the common Śloka in Canarese.

ಶ್ಲೋಕಂ

ಯೋಗಿ-ಯೋಗ-ಚಿದಾಸಂದ	ಯೋಗಿ-ಯೋಗ-ಚಿತಸ್ತೋಮಂ
ಮಾಗಮ-ಜ್ಞಾನೆ ಮೂಡಿದಂ	ಸ್ವಾಗಮ-ಜ್ಞಾನಮಾಧಿಕಂ
ರಾಗದಿಂ, ವಿನತಾಪಾಂಗೀ,	ರಾಗದಿಂವಿನತಂಗಳೆ
ನಾಗವರ್ಮ-ಮತಂಗಳಿಂ.	ನಾಗವರ್ಮಜರಂಗಳೆ ¹⁾

|| 246 ||

236. Third instance: the Tripadonnati; quarters 1, 2 and 4 contain each 10 syllables; quarter 3 consists of 12 syllables, (having two more, from which peculiarity probably the name of the metre is derived). The scheme:

— — | — — | — — | —
 — — | — — | — — | — |
 — — | — — | — — | — —
 — — | — — | — — | — ||

ಪ್ರಪದೋನ್ನತಿಯ ಲಕ್ಷಣಂ

ಚಂದ್ರಗಣ-ತ್ರಿತಯಂ, ಕಡೆಯೊಳ್
 ಚಂದ್ರಧರಂ ಬರೆ ಮೂವುಕಡೆಯೊಳ್, |
 ಚಂದ್ರ-ಚತುಷ್ಟಯಮಾಗರೆ, ಭಾಷಿಸು,
 ಚಂದ್ರ-ಮುಖೀ, ತ್ರಿಪದೋನ್ನತಿಯಂ! || ²⁾ 247 ||

237. Fourth instance: the Pada Caturūrdhva. Commencing with 8 (kari) syllables it grows by 4 and 4 (cf. the name of Caturūrdhva), so that its second quarter has 12 (dinapa), its third quarter 16 (rāja), its fourth quarter 20 (rāvapākara) syllables. (The syllables are generally not ordered to be fixed ones, atra guru-laghu-vibhāgo neshyate, Weber p. 348.)

ಕಂದಂ

ಕರಿ-ವಿನಪ-ರಾಜ-ರಾವಣ
 ಕರೆ-ಪರಿಸಂಖ್ಯಾಕ್ಷರವೆ ಪೊದ್ದನೆಯೆ ಗಣಾಂ |

1) M. D., B. have a similar instance; Ra., H.'s reading too appears above, they calling it Nāṭaka Śloka. 2) H., Ra., Re., Rd., M., Sb., L.

ತರಮಾಪ್ಪದು ಚತುರೂರ್ಧ್ವಂ [ತಕದಿ ಪದಚ ಇತ್ಯಾದಿ |
ಪರಿಸ್ಪೃಟಂ. ಬಗೆದು ಕೇಳ್ವುದುಮುಜ-ಪದನೇ! || 248 ||¹⁾

238. A verse in the Pada Çaturārḍhya metre. Its scheme is:

uuu | u-- | --
uu- | -uu | u-- | --- |
uuu | uuu | uu- | -uu | u-- | -
uu- | uu- | --u | uu- | -u- | uu- | u- ||

ಪದಚತುರೂರ್ಧ್ವಂ

ಅತಿಶಯ-ವಾಕ್-ಸಂಪನ್ನಂ

ಶತಪತ್ರೋದ್ಭವ-ಮಹಾಸ್ಥಯೋತ್ಪನ್ನಂ |

ಚತುರ-ಕವಿ-ಕುಲ-ಲಲಾಮಂ ಗುಣೋದಯೋದ್ಭವಂ

ಚತುರಾಸನೇಂದ್ರ-ಪಿಷ್ಕು-ಪ್ರತಿಮಂ ತ್ರೀ-ಸಾಗವರ್ಮನ ಪ್ರತಿಮಂ. || 249 ||²⁾

B. THE MORA-METRES³⁾

ಮಾತ್ರಾಛಂದಂಗಳ್

In the first part of a quarter of a verse in a Mora (mātrē)-Metre there are some not-fixed syllables which do not fall under the category of Feet, but have to represent a certain amount of Moras.

1. The Vaitālikē (Vaitāḷi)

239. The number of Moras (mātrē) in the Vaitālikē: in the odd (ojjē) quarters (pāda) 14, in the even (yuk) 16; the sum of all Moras 60.

ಕಂದಂ

ವೊದಲೊಳ್ ಪದಿನಾಲ್ಕರಡನೆ

ಯದಬೊಳ್ ಪದಿನಾಲ್ಕು, ಮೂವುಬೊಳ್ ಪದಿನಾಲ್ಕು |

1) H., Ra., M., D., B. Pada çaturārḍhya must be the true reading.

2) H. Ra. -ನೇಂ

ಪ್ರ-ಮತಿ-ಪ್ರತಿಮಂ), D., B. A praise of Nāgavarma!

3) This heading is not in the MSS.

ಗ್ರದ ಪಾದವೆ ಪದಿನಾಃ

ತುನಯಿಪುದುತ್ತು ಮಾತ್ರೈ ವೈತಾಳಿಕೆಗು.

250¹⁾

240. Definition of the Vaitāli in a Vaitāli verse: in the odd quarters *first* appear 6 (kara) Moras, and in the even ones 8 (kari); *then* an Amphimacrus (marudishṭa, fire, — —) and a short and long syllable are added to each quarter. The scheme of the verse runs as follows:

— — — — — — — —	14 Moras
— — — — — — — —	16 Moras
— — — — — — — —	14 Moras
— — — — — — — —	16 Moras

ವೈತಾಳಿಕೆ

ಕರ-ಮಾತ್ರೈಗಳಕ್ಕುಪೋಚೆಯೊಳ್, [ಏಕ-ಪಾತ್ರೈ]

ಕರಿ-ಸುಖ್ಯತು ಮಾತ್ರೈ ಯುಕ್ತಿಸೊಳ್, |

ಮರುದಿಷ್ಟ-ಲ-ಗು ತರುತದೊಳ್

ಒರೆ, ವೈತಾಳಿ, ವಿಲೋಲ-ಲೋಚನೇ!

251²⁾

Observe here that at the places where no fixed syllables are ordered, in Canarese always two and two short syllables can be taken separately, either as — — or —, so that — (Iambus) is excluded.

2. The Aupaçchandāsika

241. The Aupaçchandāsika differs from the Vaitālike¹⁾ only by the circumstance that instead of the short and long syllable a Bacchiens (— —, toya) is added. The scheme of the following Aupaçchandāsika verse is:

— — — — — — — —	16 Moras
— — — — — — — —	18 Moras
— — — — — — — —	16 Moras
— — — — — — — —	18 Moras

ಪೆಪಚ್ಚಂವಸಿಕಂ

ಈ ಪೊಳ್ಳುದು ವೆಪ್ಪಿ ತೋಯ-ಯುಗ್ಗು

ತಾಂ ಪಾದ-ವ್ಯಯಕಂತೆ ಬಂದೊಡಕ್ಕುಂ, |

1) D., B.

2) M., H., Ra., D., B.

C. THE MORA-FEET¹⁾

ಮಾತ್ರಾಗಣಂಗಳ್

Introduction

Here feet (*gana*) of a certain number of Moras (not syllable-feet) are first introduced. Such feet, in the *Ragaleśa*, consist either of three, or of four, or of five syllables. The feet of one of the mentioned three classes in their various shapes are, without any restriction, used one for the other (except in a Canarese *vṛtta*, for instance, v. 276).

The forms of the feet, for which rule 289 and its exposition are presupposed, are the following:

1. The 2 feet of three Moras

○○○ (Tribach); —○ (Trochee).

2. The 4 feet of four Moras

○○○○ (Proceleusmatic); —○○ (Dactyl); ○○○— (Anapaest); —— (Spondee).

3. The 6 feet of five Moras

○○○○○; —○○○ (Paeon); ——○ (Antibacchie); ○○○—○; —○○— (Amphimacer); ○○○—.

☞ Observe that no foot dare begin with an Iambus i.e. ○—! This observation is essential as to all the Mora-Feeet metres (excepting the peculiar Samskr̥it Āryās to which Kanda, Āryā, etc. belong, v. 282 seq.).

1. The Raghaṭṭ or Ragalṭ

ರಘಟಾಽಕ್ಷಣಂ

243. The Raghaṭṭ is neither built on the system of the syllable-feet nor on that of a mere number of Moras, but on an equal number of Moras (*mātrā*) included within certain feet (*gana*); and harmonises with beating time in music (*tāla*).

ಕಂದಂ

ಗಣ-ನಿಯಮ-ವಿಷಯಾರ್ಥಸಮೋ

ಕೋವಿಡವೊಕ್ಕಸದು ಮಾತ್ರ ಸಮಸಾಗೆ, ಗುಣಾ |

1) This heading is not in the MSS.

ಗ್ರಂಥಯ ಮತಮಿದೇ ತಾಳದ
ಗಣನೆಗೊಡಂಬಟ್ಟುದದುವೆ ರಘುತಾ-ಬಂಧಂ.

|| 254¹⁾ ||

244. There are 3 kinds of Ragalê, which are frequently used: the Mandânîla, Lalitê and Utsava (Utsâha).

ಮಂದಾನಿಲ-ಲಲಿತೋತ್ಸವ
ಮಂದೇ ರಗಳೆಗಳ ನಾಮಮಕ್ಕುಂ; ಕ್ರಮಮಿ |
ದೊಂದಕೆ ಪದಿನಾಹುರ್ಪ
ತೊಂದಕ್ಕುರ್ಪತ್ತು ನಾಲ್ಕು ಮಾತ್ರಗಳಬಲೇ!

|| 255²⁾ ||

245. The Mandânîla has 16 Moras in each quarter, the Lalitê 20, the Utsava (utsâha) 24.

ಇಷ್ಟತ್ತು ಮಾತ್ರ ಲಲಿತೆಗೆ
ಬಹುದು, ಪದಿನಾಹು ಮಾತ್ರ ಮಂದಾನಿಲಕಂ |
ತಪ್ಪುದುವುತ್ಸಾಹಕ್ಕುಳ್ಳಿ
ಯೊಷ್ಟುವುದಿಷ್ಟತ್ತು ನಾಲ್ಕು ಮಾತ್ರಗಳಬಲೇ!

|| 256³⁾ ||

246. First instance: the M a n d â n î l a, with 16 Moras in each quarter, that are enclosed in 4 feet, each of which consists of 4 Moras. The Mandânîla verses, like the other Ragalê's, require at least two Alliterations (cf. Weber, p. 201. 391), one at the beginning of each quarter and one at the end. A peculiarity also is that the last two quarters' Alliteration generally is different from that of the first two; sometimes each line begins with a different one.

ಮಂದಾನಿಲಕ್ಕುದಾಪರಣಂಗಳ್

The scheme is four times:

○○○○ | ○○○○ * ○○○○ | ○○○○

Descriptive verses¹⁾

ಅ ವೇಳೆಯೊಳತಿ-ಸಂಭ್ರಮಮೆಸದಿರೆ,
ಪೂವಲಿ-ಪುನ-ವೇಧಿಗಳೊಳ್ ಸೆಸದಿರೆ |

1) H., Ra., Re., M., Sb., L., D., B. Harîśvara, the guru of Râghava, already composed a Sadgirijâ Vivâha in Ragalê's, Can. Bas. Pnr. 62, v. 55. 2) D., B. 3) Re., Rd., D., B. There are no instances for the Ragalê's except in D. and B. (for each a praise), but of a character unfit for the object of the present edition. 4) From the 9th chapter of the Râjasekhara

Vilâsa where they occur after the prose-sentence that follows verse 41. Another instance is found XIV., after v. 106. See Râvaṇa digvijaya, Mangalore edition p. 10.

ಪವಳದ ರನ್ನದ ಗುಡಿಗಳ ಗುಡಿಗಳ್,
ನವ-ಪೌಕ್ತಿ-ಕ-ರಂಗದ ದಾಂಗುಡಿಗಳ್,

|| 257 ||

ಮುಡಿಮುಪ್ಪ ಮುಡಿಮುಗುಪ ಮುಸುನಿಯ ತೋರಣ
ಮುಡಿಮುಕೆಯ ಪುರ-ಬಸದುತ್ತ ಪದೋರಣ |
ಮಾನೆಯ ಮೇಲಣ ಪಳವಿಗೆ ಮೀದಿರೇ,
ನಾನಾ-ವಿಧ-ಪಾಡ್ಯ-ಧ್ವನಿಯಮುದಿರೇ,

|| 258 ||

ಕರಿದುಪ್ಪ ಜರುದಿನ ಕಪಟಗಟಾಗಳ್,
ಪರಿದುದು ಪಳವದ ರಪಮಣ್ಣೆಸೆಯೊಳ್,
ಗಿರಿ-ಬಂಧುರ-ಸಿಂಧುರ-ತತಿ ನಡೆ ತರೇ,
ಚರ-ವೃಂದದ ಕುಂದದ ಕಳಕಳಮಿರೇ,

|| 259 ||

ಪೊಸ ಮೇಳದ ತಾಳದ ಪೃದು-ನಿನದಂ
ಪಸರಿಸೆ ಗೀತ-ರವಂ, ಕಡು ಜನದಂ
ಬಡೆದಿವಿವಂದುದು ರಾಜ-ಪ್ರಚಯಂ,
ಬಿಡದೊಡವಂದುದು ನಾರೀ-ನಿಚಯಂ.

|| 260 ||

1)
A praise

ಶ್ರೀಕರುಣೇಶಾ, ಶ್ರುತಿ-ತತಿ-ದೇಶಾ,
ಶೋಕ-ನಿಘರ್ಷಾ, ಶೋಭಿತ-ಪರ್ಷಾ, |
ಪ್ರೇಮ-ನಿವಾನಾ, ಪ್ರಕಟಾಭಾನಾ,
ಕ್ಷೇಮ-ವಿಸರಣಾ, ಕ್ಷಮ-ಗುಣ-ಭರಣಾ!

|| 261 ||

247. Second instance: the Lalit¹⁾, with 20 Moras in each quarter, that are enclosed in 4 feet, each of which consists of 5 Moras.

ಲಲಿತಗುದಾಹರಣಂಗಳ್

The scheme is four times (the Caesura not always being evidently indicated):

~~~~~ | ~~~~~ \* ~~~~~ | ~~~~~

2)  
Descriptive verses

ಅಲ್ಲಿ ಮಾಮರದಲ್ಲಿ ಮಲ್ಲಿಕಾ-ಲತೆಯಲ್ಲಿ  
ಯೆಳೆಯಸುಗೆಮರದಲ್ಲಿ ಬಳರಹಾಕರದಲ್ಲಿ |

1) An imitation of the only verse occurring in D. and B.  
10th chapter, after verse 57.

2) Rājasekhara Vilāsa,

ಸಂಪಗೆಯ ತರುಗಳೊಳ್ ಸೊಂಪಿರಿದ ಸುರಯೊಳ್  
ಪಾದರಿಯ ಬಸದಲ್ಲಿ ಪಾಧೆಯು ಅತೆಯಲ್ಲಿ

|| 262 ||

ತಿಳಕ-ಬಕುಳಾದಿ-ತರು-ಸಿಪಪದಾರವೆಗಳೊಳ್  
ದಳ-ಫಳ-ಕುಸುಮ-ವಿಸರ-ವಿಹಿತ-ವಿಹಪಂಗಳೊಳ್ |  
ಪೂಗೊಯ್ಯಲಿಂದಬಲೆಯರ್ ನೆರೆದು ಬಗೆದಂದು  
ಜೀಗದಿಂ ಪರಿತಂದು ಪರಿತೋಷದಿಂ ನೆಂದು.

|| 263 ||

1)  
Further descriptive verses

ಸುಧೆ-ದಧಿ-ಘೃತಂ ಮಧು-ಸದೈಕ್ಷಮ-ರಸಂಗಳಿಂ,  
ಮಧುರತರ-ಧನಿತ-ಮಿಶ್ರಿತ-ಸಿತ-ಜಳಂಗಳಿಂ, |  
ಹಿಮ-ವಿಮಳ-ಮಲಯುಜ-ಸುಗಂಧಾಸುಲೇಪದಿಂ,  
ಕಮಳರಿಪು-ಧವಳ-ಕಳಮಾಕ್ಷತ-ಕಳಾಪದಿಂ,

|| 263 a ||

ಪರಿಮಳ-ಮಿಳಿತ-ದಳಿತ-ನಳಿನ-ಕುಮುದಂಗಳಿಂ,  
ಸರಸ-ಜಂಪಕ-ಪಕುಳ-ತಿಳಕ-ಕುಸುಮಂಗಳಿಂ, |  
ದಮನ-ಮರುವಕ-ಬಿಲ್ಲ-ಪಲ್ಲವ-ಸ್ತೋಮದಿಂ,  
ಕಮನ-ಘೃತ-ಸಹಿತ-ಗುರ್ಗುಳ-ಧೂಪ-ಧೂಮದಿಂ,

|| 263 b ||

ಪ್ರಚುರ-ಶುಚಿ-ರೂಚಿರ-ರುಚಿ-ಮಣಿ-ಬೀಜ-ಮಾಲೆಯಿಂ,  
ರಚಿತ-ರುಚಿ-ನಿಚಿತ-ಶುಚಿ-ಸಾಬ್ಯ-ಧೋರಪ್ಯಾಳಿಯಿಂ, |  
ನವ-ಸಾರಿಕೇಳ-ಕದಳೀ-ಫಳ-ಪ್ರಸರದಿಂ,  
ವಿವಿಧತರ-ಸುರಭಿ-ರಸ-ವೀಟಿಕಾ-ವಿಸರದಿಂ, ಇತ್ಯಾದಿ

|| 263 c ||

2)  
A praise

ಸತ್ಯ-ಧರ್ಮ-ಸುಶೀಲ, ಸರ್ವ-ಜನ-ಪರಿಪಾಲ,  
ನಿತ್ಯ-ನಿರ್ಮಲ-ಚರಿತ, ನೀತಿ-ಯುತ-ಗುಣ-ಧರಿತ, |  
ಭೂರಿ-ರವಿ-ಸಂಕಾಶ, ಭೂ-ದೀನ-ರಕ್ಷೇಶ,  
ಕಾರುಣ್ಯ-ವಿಖ್ಯಾತ, ಕಾಮಿತ-ಪ್ರತಿದಾತ!

|| 264 ||

1) Rāj. Vilāsa XII., after v. 51. Other instances occur Rāj. Vilāsa II., after v. 117; XIV., after v. 169.

2) An imitation of the verse in D. and B.

248. Third instance: the Utsava or Utsāha, with 24 Moras in each quarter, that are enclosed in 8 feet, each of which consists of 3 Moras. Cf. the Utsāha v. 339.

ಉತ್ಸಾಹಕ್ಕುದಾಹರಣಂಗಳ್

The scheme is four times:

000 | 000 | 000 | 000 \* 000 | 000 | 000 | 000

Descriptive verses

(A rebuke)<sup>1)</sup>

ಯಾರು? ಏಕೆ ಬಂದಿಯೆನೆ ವಿಚಾರವನ್ನು ಮಾಡುವಂಥ  
ಪಾರುಪತ್ಯವಿತ್ತವನ್ನು ತೋರಿಸಿ ಕೊಟ್ಟು ಸುದಿಯ ಬೇಕು! |  
ಮಂಗನಂತೆ ಪಲ್ಲ ಕಿಸಿದು, ತುಂಗ-ಸಾಸಿಯೆಂದು, ಬರಿಸಿದ  
ಹಿಂಗದನ್ನು ಕೂಡ ವಿಕ್ರಮಾಂಗವನ್ನು ಮೆರಸಲೇಕೆ?

265

ಮೊಗವ ಕಂಡರೀಗ ಮರ್ಕಟಗಳ ಮೋಲು ತೋರ್ಪುತಿಯದು.  
ವಿಗಡತನದ ಮಾತುಗಳನೆ ಬೊಗಳ ಬೇಡ! ಸಾಕು! ಸಾಕು! |

(A lamentation)<sup>2)</sup>

ಅಟ್ಟ ಅನ್ನವುಣ್ಣ ಬಿಡನು, ಕೊಟ್ಟ ಸಾಲ ಕೇಳ ಬಿಡನು,  
ಪೆಟ್ಟಿಯೊಳಿಹ ಜಿನ್ನದೊಡವೆ ತೊಟ್ಟಿನೆನಲು ಯಮನು ಬಿಡನು; |  
ಅಕ್ಕನಿಲ್ಲಿ ಕರೆಯಲ್ಲಿಲ್ಲ, ಮಕ್ಕಳನ್ನು ಪಡೆಯಲ್ಲಿಲ್ಲ!  
ದುಕ್ಕಗೊಂಡು ಕಣ್ಣು ನೀರನುಕ್ಕಿಸುವರೆ ಯಮನು ಬಿಡನು.

266

ಹೇಳಿನೆಂಬರಿಷ್ಟರಿಗೆ ಬೇಳೆ ಬೆಲ್ಲ ಹೊನ್ನು ತಂದು,  
ನಾಳೆ ಮಗನ ಮದುವೆಯೆನಲು, ಕಾಳ ಬೆನ್ನ ಬಿಡನು. ಬದಕೊ! |  
ಮಾಳಿಗೆಯದು ಮನೆಯೊಮಿರಲಿ, ಬಾಳಿಗೆಯೊಳು ಹೊನ್ನುಮಿರಲಿ,  
ಅಳು ಮಂದಿಯಾನೆಯಿರಲಿ, ಕಾಳ ಬೆನ್ನ ಬಿಡನು. ಬದಕೊ!

267

1) From the Rāvana digvijaya, Mangalore edition, p. 12; there, however, a new verse begins after two and two lines, and there is no final Alliteration; besides the Canarese is not worthy of imitation, old and new forms being blended.

2) The 41st Dāsa Song in the Mangalore collection; the remarks to verse 265 equally concern these verses; observe also the offences against the rules of Euphony (sandhi)! Verses 265, 266, and 267, though correct with regard to feet and Moras (for the counting of which they are given), are not elegant with regard to form.

1)  
A praise

ಪ್ರೇಮ-ವಾಸ, ಸದ್ಗುಣೈಕ-ಧಾಮ, ಸೂರ್ಯ-ಕೋಟಿ-ಭಾಸ,  
ಕೋಮಲಾಂಗ, ಸಂತತಾಭಿ-ರಾಮ, ನಿರ್ಮಲಾಂತರಂಗ, |  
ಸಂಕುಲಾರ್ತಿ-ಸಿಗ್ರಹಾತ್ಮ\*, ಶಂಕಿತಾತ್ಮ-ಧೈರ್ಯ-ಕರ್ತ,  
ಕಿಂಕರೀಕೃತೋರ್ವ-ರಾವ\*, ಪಂಕ-ವೈರಿ, ಪುಣ್ಯ-ಪಾಕ!

|| 268 ||

249. A fourth instance; the *Sisapadyā*<sup>1)</sup>. Each quarter of this consists of 6 *Puruṣāṭa* (— — —) feet (gāṇī) i. e. feet of five Moras, to which the two feet pointed out by *Sarasijasakha* (— — — — —) i. e. 2 feet of three Moras are added.

ಕಂದಂ

ಪುರುಷೂತ-ಗಣಗಳಾಯಿಂ,  
ಸರಸೀಪು-ಗಣಗಳರಡು ಸಂಧಿಸಿ ಬರ್ಕುಂ !  
ಚರಣಕ್ಕೆ ಸೀಸದಂತದೊ  
ಳೊಲಿಗಿಂತವ ಸರಳ ತನ್ನೊಳೊಪ್ಪುವ ತೆಲಿವಿಂ.

|| 269 ||

The scheme is four times;

1 2 3 4 5 6 1 2  
— — — — — | — — — — — | — — — — — | — — — — — \* — — — — — | — — — — — | — — — — — | — — — — —

ಸೀಸಂ

ತಿಂಗಳಂ ತಳೆದಿತ್ತ, ರಂಗ-ಮಂಗಳ-ಕರ್ತ\*, ತುಂಗ-ಸೂರ್ಯ-ಸುಭರ್ತ, ತಮಸ-ನಾಶ!  
ಮಂಗಳಂ ಮನವಾಂತ, ಮಧುರತಾ-ಕರುಣಾತ್ಮ\*, ಭಂಗ-ಸಿಗ್ರಹಿಪಾತ, ಭೀತಿ-ಹರಣ! |

1) An imitation of the verse in D. and B.

2) This is taken from the *Kavijihvābandhana*, where the rule and instance form verses 46 and 47 of the 2nd chapter. The *Sisa* and *Ātagitē* (this name, however, is not given there) together form one viz. the 47th verse. The instances given in the text are a close imitation (the first line of the *Ātagitē* is that of the original), especially with regard to the scheme; the words *ಮುನಿಸುರಸುರವಂಧ್ಯ* also belong to the original. The appellations for the two kinds of feet are peculiar.—Regarding the large number of Alliterations being desired in the *Ragālē* confer the *Lalita* (v. 217), the *Krañcāpāda* (v. 221), the *Vanalatē* (v. 226), the *Lalitāpāda* (v. 233), and the *Kusumāsara* (v. 234) among the *Sama Vṛittas*! The *Lalitē* (v. 256) in fact bears the name of at least one of the mentioned *Vṛittas*. An *Utsava* occurs again in verse 339. The *Dāsa Padas* are all composed in *Ragālē* metres, but their schemes are somewhat different; for the schemes vary according to the tunes used. Though there be many metrical mistakes in the *Dāsa Padas*, they can easily be found out and corrected.—There are a number of *Sisapadyas* in the *Saraṇalīlāṃgita* (ps. 4. 57. 61. 109. 113. 161. 173. 217. 223. 226.), *Bengālūru*, 1871. It is a very imperfect and faulty edition; however, the *Sisas* there are built on the scheme of the present text, but the *Ātagitēs* are of such various forms as to fall under no apparent rule.

ಸಂಗೀತ-ರಸಲೋಲ, ಸಾಪಿತ್ಯದಾನಂದ\*, ಪೊಂಗುವರ್ಕ್ಕಗೆ ಪೋಲಿಪಮಲ-ಕಿರಣ!

ಕಂಗಳೊ ಮುಗಿಯದ, ಕರಂಗಳೊ ಜಿಗುವಿದದ\*, ಪಿಂಗರೆ ಸಪಾಯಮಂ ಪಟಪ ಶರಣ!

270

To this a so-called *Ātagitē*, as people call it, is to be added, the scheme of which is two times:

○○○ | ○○○ | ○○○\* ○○○ | ○○○○ | ○○○  
○○○ | ○○○ | ○○○\* ○○○○ | ○○○ |

ಅಟಗೀತೆ

ವಿಗತ-ದುಷ್ಕೃತಾಂಗ\*, ವಿಮಲ-ಸುಸ್ಥಿರ-ಚಿತ್ತ,

ಗಗನ-ವೀತ-ವಾಸ\*, ನಮ್ರ-ಪ್ರೀತ! |

ನಗ-ಕುಲಾದಿ-ಧಾತ\*, ಮುನಿ-ಸುರಾಸುರ-ವಂದ್ಯ,

ಜಗ-ಪರಿಣಿತ-ರಾಜ\*, ಕೇವಲ-ದಾತ!

271

250. A fifth instance: the *Caupadi*. Each quarter consists of 4 feet, the first three consisting each of 5 Moras, the last one of 3. Alliteration is required at the beginning and at the end, and Caesura may occur after the 8th Mora of a quarter.

The schemes appearing in the following two verses are (both are given in full to show, how the feet of the same number of Moras may interchange):

A

○○○ — | ○○○\*○○ | — — — | ○○○  
○○○○○ | — —\*○○ | ○○○○○ | ○○○ |  
○○ — — | — —\*○○ | ○○○ — | ○○○  
○○ — — | — —\*○○ | ○○○○○ | ○○○ ||

B

— — — | — —○○ | ○○○○○ | — —  
— — — | — — — | ○○○○○ | — — |  
○○○○○ | — — — | ○○○ — | ○○○  
○○○○○ | ○○○ — | ○○○ — | ○○○ ||

The Rule

ಚೌಪದಿಯ ಲಕ್ಷಣಂ

ಎಸೆಪ ಚೌಪದಿಗೆ\* ಪದಿನೆಂಟು ಮಾತೃಗಳು,

ಸನಿಸೆ ಯತಿಯೆಂಟು\*ಪಿರೊಳು ಪಸರಿಸುತಲಿರಲು, |

ಹಸನಾಗಿ ನಾಲ್ಕು\* ಪದ ಸಮನಾಗಿ ಬರಲು,  
ಜಿಸಬಾಕ್ಷಿ, ಪ್ರಾಸು\*, ತಿಳಿ, ಮೊದಲು ಕಡೆಯಿರಲು.

|| 272<sup>1)</sup> ||

A descriptive verse

ಪ್ರಾಚೀತಸಾಖ್ಯ-ಮುನಿ-ಪತಿಯ ಬಲವಂದು,  
ವಾಚಸ್ಪತಾಚಾರ್ಯನಡಿಗೆಹಗಿ, ನಿಂದು, |  
ಗುರು ಹಿರಿಯರಂಭಿಯಂ ನೆನೆದು ಮಾನಸದಿ,  
ಧರೆಯ ಕವಿಗಳಿಗೆ ಕೆಯ್ ಮುಗಿದು ಸಂತಸದಿ.

|| 273<sup>2)</sup> ||

251. A sixth instance, with the Trivudl<sup>e</sup> (Trivudl<sup>e</sup>) Tāla.

The scheme, in short syllables, is four times:

○○○○ | ○○○○ | ○○○ | ○○○\* | ○○○○ | ○○○○

or in numbers, four times:

5 . 5 . 4 . 3 \* 4 . 5

Verses containing the lamentation of the female Tirukōlavināci whose little son, named Saṅkara, had been killed by a horse having kicked it.

ಮಗನೆ, ನೀನ್ ಇಂತಳಿಯೆ, ಸೆಯ್ಯಪನೆಂತೊ? ಪೇಳಿಯ್, ಶಂಕರಾ!  
ಸುಗುಣ-ನಿಧಿ, ನೀನ್ ಎನ್ನ ಮೊಹಿತಿಗಳನೊಮ್ಮೆ ಕೇಳಿಯ್, ಶಂಕರಾ! |  
ಪರಸಿ, ಪಾಡಿ, ಮಹೇಶನಿಂದವೆ ಬೇಡಿ ಮುನ್ನಂ, ಶಂಕರಾ,  
ತುರಗ-ಮುರಕೆಂದಕಟೆ, ಪತ್ತೆನೆ, ಕುವರ, ನಿನ್ನಂ, ಶಂಕರಾ?

|| 274 ||

ಎಂತು ಮಹಿವೆನೊ ಸವಿಯ ಪಾಲಿಸುವಮಾರ್ಗ-ನಗಿಯಂ, ಶಂಕರಾ?  
ಕಾಂತಿ ಶೋಭಿಸಿ ಮುದ್ದುವೀರುವ ಮೊಗದ ಬಗಿಯಂ, ಶಂಕರಾ? |  
ಝಣಝಣಿಸೆ ಕಿರುಗಿಜ್ಜೆ, ಕರತಳ-ತಾಳ-ರವಕೇ, ಶಂಕರಾ,  
ಕುಣಿವೆ ನಿನ್ನಯೆ ಬಿನದಮೊಪ್ಪುಗುಮೆನ್ನ ಮನಕೇ, ಶಂಕರಾ!

|| 275<sup>3)</sup> ||

252. A seventh instance: the Layagrāhi Vṛtta. Observe that this is a Canarese Vṛtta or metre of *Syllable-Feet*! Each foot, however, consists of 5 Moras, and throughout bears the form of the Paeon (—○○○), except at the end of the quarters where a Spondee (—) occurs.

1) Verse 30 in Rd. It is a verse that lacks elegance; kshi before prâ remains short, cf. note to v. 230; the Caesura at 8 is not recommendable.

2) Rāvaṇadigvijaya, p. 2.

3) Rājasekharavilāsa XIII., 121 seq.

The scheme is four times:

— 0000 | — 0000\* | — 0000 | — 0000\* | — 0000 | — 0000\* | — 0000 | —

### ಲಯಗ್ರಾಹಿವೃತ್ತಂ

ಭೀರ-ಜಸರಿಂ ಶ್ರುತಿ-ವಿಚಾರ-ಪರರಿಂ ಅಸದುದಾರ-ಗುಣರಿಂ ದುರಿತ-ದೂರ-ನಿಬ-ಭಕ್ತ್ಯಾ  
ಚಾರ-ಯುತರಿಂ ನಿಗಮ-ಸಾರ-ಮತರಿಂ ಸುಭಗ-ದಾರ-ಸುತರಿಂ ಹರಿ-ಕುಮಾರ-ಪರ-ಮಾರಾ |  
ಕಾರ-ಮಹರಿಂ ವಿವಿಧ-ವೀರ-ಭಟರಿಂ ವಿಜಿತ-ಶೂರ-ಶರರಿಂ ತುರಗ-ವಾರ-ಗಜ-ಶಿಕ್ತಾ-  
ಭಾರ-ವಹರಿಂ ಮಿಳಿದಪಾರ ಧಸರಿಂ ಮೆಪ್ಪಿಗುಮಾ ರುಪಿರ-ಪಟ್ಟಣಮಿಳಾ-ರಮಣ-ಯುಕ್ತಂ.

276<sup>1)</sup>

253. An eighth instance, that may be called an *Ashṭapadi*. It has a refrain, and belongs to the *Eka Tāla* class. It is no *Vṛitta*, so that its feet of 4 Moras are interchangeable.

The scheme in short syllables is eight times:

0000 | 0000

Its refrain is once: 0000 | 0000

### (ಅಪ್ಪಪದಿ)

ಹಯಗಳ, ಕರಿ-ಘ  
ಟ್ಟಿಯಗಳ, ಬಲಿದೊಂ  
ಟಿಯಗಳ, ಮೇಣ್ ಕ  
ತ್ತಿಯಗಳ, ಪನ್ನಗ- |  
ಚಯಗಳ, ಜಗಿದ  
ಶ್ವಯಗಳ ಸಹಿದ  
ಣ್ಮಯಗಳ ಸುರಥಾ  
ಲಯಗಳೊಳುಲವುತ | ನಡೆಯುವರಾಗಳ್.

277

ತೇರಗಳ ಚಿತ್ಕೃತಿ,  
ವಾರ್ಗಗಳ ಹಾಕೆ, ಸು  
ರಾರ್ಗಗಳ ಧನು-ಟಂ  
ಕಾರ್ಗಗಳದಾಯುಧ- |

1) *Rājasekharavilāsa* II., 91; another one occurs in XIII., 55.



ಧಾರಿಗಳ ಸೊನ, ಪದ-

ಚಾರಿಗಳ ಬೊಟ್ಟೆಯೊ

ಳೂರಗಳೆಂಬಿರ-

ಪಾರದೊಳುಲಿವುತ | ನಡೆಯುವರಾಗಳು.

278<sup>1)</sup> ||

254. A ninth instance, with the Eka Tāla like the Aṣṭapadi; it too is accompanied with a refrain. The feet contain 3 and 4 Moras.

Its refrain is:

|     |      |     |      |   |    |   |   |   |   |
|-----|------|-----|------|---|----|---|---|---|---|
| 1   | 2    | 3   | 4    |   | or | 3 | 4 | 3 | 4 |
| ○○○ | ○○○○ | ○○○ | ○○○○ |   |    |   |   |   |   |
| ○○○ | ○○○○ | ○○○ | ○○○○ |   |    | 3 | 4 | 3 | 4 |
| ○○○ | ○○○○ | ○○○ | ○○○○ |   |    | 3 | 4 | 3 | 4 |
| ○○○ | ○○○○ | ○○○ | ○○○○ | ○ |    | 3 | 4 | 3 | 4 |
|     |      |     |      |   |    |   |   | 1 |   |

The verse-scheme, in its first part, is four times:

|     |      |     |      |     |      |     |      |    |
|-----|------|-----|------|-----|------|-----|------|----|
| 1   | 2    | 3   | 4    | 5   | 6    | 7   | 8    |    |
| ○○○ | ○○○○ | ○○○ | ○○○○ | ○○○ | ○○○* | ○○○ | ○○○○ | or |
|     |      |     |      |     |      |     |      |    |
|     |      |     |      |     |      |     |      |    |

3 | 4 | 3 | 4 | 3 | 3\* | 3 | 4 |

in its second part:

|     |      |     |      |     |      |     |      |    |
|-----|------|-----|------|-----|------|-----|------|----|
| 1   | 2    | 3   | 4    | 5   | 6    | 7   | 8    |    |
| ○○○ | ○○○○ | ○○○ | ○○○○ | ○○○ | ○○○○ | ○○○ | ○○○○ |    |
| ○○○ | ○○○○ | ○○○ | ○○○○ |     |      |     |      |    |
| ○○○ | ○○○○ | ○○○ | ○○○○ |     |      |     |      |    |
| ○○○ | ○○○○ | ○○○ | ○○○○ | ○○○ | ○○○○ | ○○○ | ○○○○ | or |
|     |      |     |      |     |      |     |      |    |
|     |      |     |      |     |      |     |      |    |
|     |      |     |      |     |      |     |      |    |
|     |      |     |      |     |      |     |      |    |

3 | 4 | 3 | 4 | 3 | 4 | 3 | 4 |

3 | 3 | 3 | 4 |

3 | 3 | 3 | 4 |

3 | 4 | 3 | 4 | 3 | 4 | 3 | 4 | 1 ||

1) Rāvaṇadigvijaya p. 35. It is scarcely necessary to make the remark that these two verses are full of grammatical blunders; the metre only is to be paid regard to. The Rāvaṇadigvijaya's author is Gērasappē Sāntayya; in the last verse he remembers Kshemapura Venkata.

## ಪಲ್ಲವಂ

ಏನ ಮಾಳ್ವೆ ದಶಾನಸೇಂದ್ರನ  
 ಹೀನ-ಕೃತ್ಯಕ್ಕಿನ್ನು ಧನಸಸ  
 ಸೂನು-ದುರ್ಮತಿಗಾನು ಪುಗೆ, ಸುಂ  
 ಮಾನವಳಿದನು ಮಾನವಾಯ್ತಿದಕೆ. ||

## ಪದಂ

ಏತಕ್ಕೇ ಪಥವಾತು ಬಂದೆನೊ ಧಾತುಗೆಟ್ಟ ತೆರಿದಿ? ಮೇಣ್ ದು  
 ಪ್ಪಾತುಮಾಧಮನೀತಸಿವ ಸಂಕೇತಮೆಂದು ಭರದಿ ತೀಯದೆ,  
 ಭೀತಿಯುಳಿದೀ ರೀತಿಯಿಂದದ್ಲೂತ-ಖಳನ ಕರದಿ ಸಿಲುಕಿ, ವಿ  
 ಘಾತಿಸಿತು ಸುಪ್ರೀತಗಿತ್ತಿಹ ಮಾತಿದಿಂದುವಿರದೆ ನುಡಿ ಪ್ರ |  
 ಖ್ಯಾತವಾಗಿದು ನೀತಿದಪ್ಪಿದ ಪಾತಕದಿ ನೆರೆದೇತಲಿದು ಸುಖ  
 ಮಾತುರದೊಳು ನಡೆದೆ! ಸತಿಯರ  
 ಜಾತಿ-ಗುಣವ ಬಿಡದೆ, ನಾಂ ನಿ  
 ಹೇರಿತಿಯಿಂದೀ ಯಾತುಧಾಸನಿಗಾತಿಶಯದೊಳು ನೋತೆನಕಟಕಟ! || 279<sup>1)</sup> ||

255. A tenth instance, with the Eka Tāla. The feet contain 3 and 4 Moras.

The refrain, in numbers, is:

3 . 4 . 3 . 4 . 3 . 4 \* 3

3 . 4 . 3 . 4 . 3 . 4 |

The verse-scheme is twice:

3 . 4 . 3 . 4 . 3 . 4 . 3 \* 4

3 . 4 . 3 . 4 . 3 . 4 . 3 |

## ಪಲ್ಲವಂ

ಪರರ ಗೊಡವೆಯದಿರದೆ ಹೊಡೆದಲಿ ನರರ ಕೂಲದಿಂ! ಪಿರಿಯ  
 ಕರುಣೆಯೊಡೆಯಗೆ ಪರಸಿ ಭಯಿಸಿ ಸರಿಸಬಲದಿಂ! |

1) Rāvaṇadigvijaya, pp. 43. 44, where occurs another verse; line 4 the ḍi before pra remains short. The verse is at least of use for scanning.

## ಪವಂ

ಕಡೆಯ ಕಾಣಿಸು! ತಡಿಸು ವಿಘ್ನವ! ನಡಿಸು ಸುಗತಿಗೆ ನಮ್ಮ! ನೀನೇ  
 ಒಡೆಯ! ನೀನೆಯ ಕೂಡುವದಿಷ್ಟವೆ! ನಡಿಸು ಲೋಕದ ಹಮ್ಮ! |  
 ನಡಿಸು ಸತ್ಯವ! ಕೆಡಮು ಮಿಥ್ಯೆಯ! ಸುಡೆಲೆ ಮಲಿನತೆಯೆಲ್ಲ! ಮನವೇ,  
 ತಡೆಯದೆಡೆವಿಡದೊಡೆಯನತ್ತಿಯ ಸುಡಿದು, ಕೀರ್ತಿಯ ಸೊಲ್ಲ! || 280 ||<sup>1)</sup>

256. The author will continue to give instruction about metres which belong to all Indian languages, viz. the Kandas and others. Confer v. 70.

## ಕಂವಂ

ಇಂತೀ ಕ್ರಮದಿಂದ, ಕೇಳ್,  
 ಎಂತಾನು ಸರ್ವ-ವಿಷಯ-ಭಾಷಾದಿಗಳು |  
 ಭ್ರಾಂತಿಲ್ಲದೆಯಾಯಿವೆನಿ  
 ನು ತಿಳಿವುದು ಕಂದದಂದಮು, ಕಮಳ-ಮುಖೀ! || 281 ||<sup>2)</sup>

## ಗದ್ಯಂ

ಇದು ಭಗವದರ್ಹ-ಪರಮೇಶ್ವರ-ಚಾರು-ಚರಣಾರವಿಂದ-ಮಂದ-ಮಧುಕರಾಯಮಾನ-  
 ವಿಬುಧ-ಜನ-ಮನಃಪದ್ಮಿನೀ-ರಾಜಹಂಸ-ಶ್ರೀಮತ್-ಕವಿ-ರಾಜಹಂಸ-ವಿರಚಿತಮಪ್ಯ ಭಂದೋಂಬು  
 ಧಿಯೋಳ್ ತೃತೀಯಾಶ್ವಾಸಂ.



1) See the erotic verses in Rāvaṇadigvijaya, p. 40.

2) H., Ra. (-ಭಾಷಾದಿಯನಾಂ),

M. (-ಭಾಷಾದಿಗಳಂ), D., B.

## IV. CHAPTER

(Continuation of the Mora-feet Metres)

### ಚತುರ್ಥಾ ಶ್ಲೋಕಂ

257. Now follow the rules regarding the Mora-feet metres comprehensively called Āryā's viz. the Kanda, Āryā (or Vipulā), Gītikā, Saṅkīrṇa (Saṅkīrṇaka) and Duvayī (Duvadi, Dūvā, Duvavi, Duvvā).

Observe that in these Āryā metres feet may begin with an Iambus i. e. —! (Cf. the different observations to verse 251 and that introducing the Ragalās).

ಕಂದಂ

ಕಂದಕ್ಕಾಯ್ಗೆ ಗೀತಿಕೆ

ಗೊಂದಿದ ಸಂಕೀರ್ಣಕೆಸೆವ ದುವಯಿಗೆ ಮಾತ್ರಾ- |

ವೃಂದಮುಮಂ ಗಣವಿವರಣೆ

ಯಂದಮುಮಂ ತಿಳಿಯ ಪೆಳ್ಳೆನುಬುಜ-ವದನೇ! || 282<sup>1)</sup> |

258. The feet (gaṇa) for the Āryā metres have the following five forms and names:

- — — , giriśam, Anapaestus
- — — — — , dhūrjati, Dactylus
- — — — — , śarvam, Spondeus
- — — — — , purāri, Amphibrachys
- — — — — , śaṣipura or makharipu, Proceleusmatics

The 6th foot (vishaya = 5, adri=1) in each half of an Āryā verse is to be either a śaṣipura (— — — — —) or a purāri (— — — — —). (Mind that when not falling under a special rule, one foot may be put in the place of the other, as in general the number of Moras of the feet only are leading.)

ಕಂದಂ

ಗಿರಿಶಂ ಧೂರ್ಜತಿ ಶರ್ವಂ

ಪುರಾರಿ ಮುಖಪುಷ್ಪಪಿಂಚೆಯ್ತು ಗಣಂ |

1) H., Ra. (duvayī), M. (duvadi, duvavi), D. and B. (dūvā), L. (duvvā).

ಜರೆ, ಶಶಿಪುರ ವಿಷಯಾಧ್ಯಯೊ

ಳಿರದಿಕೆ ಪ್ರರಾಯಿಂಬ ಗಣಮುಖ್ಯ-ಮುಖ್ಯ!

|| 283 ||

## 2. The Kanda (Skandhaka, Āryâgîti)

ಕಂದಲಕ್ಷಣಂ

259. The first form of the  $\bar{\text{Arye}}\bar{\text{s}}$  is the *Kanda*. In it (as well as in the other  $\bar{\text{Arye}}\bar{\text{s}}$ ) each of the mentioned feet contains 4 *Moras*. (In the *Ragaḷe*s, as will be remembered, also feet of 3 and 5 *Moras* are used.)

130

ಇಂತಾದ ಗಣದ ಮಾತ್ರಾ-

ಸಂತತಿ ನಾಲ್ಕುಕ್ಕುಮುತ್ತವರ್ಕೊಂದೊಂದ |

ಕೌಂತೆಯು ಗಣಿಗಳೆ ಬ

ಕುಂ, ತೊದಳ್ಲೆಂ, ಕಂದ-ಜಾತಿಯೊಳ್, ಕಮಳ-ಮುಖೀ! || 284 ||

260. In the quarters (pada) of the Kanda occur altogether 16 feet (pura=3, hāṇa=5, vahnī=3, śara=5), 3 in each odd (ojē, 1. 3) and 5 in each even (yugmē, 2. 4) quarter, or 12 Moras in each odd and 20 in each even one. The scheme of the following Kanda-verse is:

1.  $\overset{1}{\cup\cup} - \overset{2}{\cup - \cup} \mid \overset{3}{\cup\cup\cup\cup}$  12

$$2. \quad \begin{array}{ccccc} & 4 & & 5 & & 6 & & 7 & & 8 \\ & \cup & \cap & \cup & \cap & \cup & \cap & \cup & \cap & \cup \\ 2. & -\cup-\cup- & | & -\cup-\cup- & | & \cup-\cup- & | & -\cup-\cup- & | & -\cup-\cup- & | & 20 \end{array}$$

3.  $\overset{1}{\cup\cup-} \mid \overset{2}{--} \mid \overset{3}{\cup\cup-}$  12

4.  $\overset{4}{\cup\cup} - \overset{5}{-} \overset{6}{\cup - \cup} - \overset{7}{\cup\cup} - \overset{8}{\cup\cup} - || 20$

ಕುಂದಂ

ಪುರ-ಬಾಣ-ವಹ್ನಿ-ಶರ-ಗಣ

ಮಿರೆ ನಾಲ್ಕು ಪದವೊಳೊಜೆ ಯುಗ್ಗೊಳೊಳ್ ಪ |

ನ್ನೆರಡಿರ್ಪತ್ತೆತ್ತೊಳೆಯ ಪ

ನೈರದಿಪ-ತ್ತಕ್ಕಿ ಮಾತ್ರೈಗಳ್, ಮ್ಪುಗ-ನುರುಸೇ!

285<sup>3)</sup>

1) H., Ra., Sh., L., M., D., B.

2) H., Ra., Sb., M., L.

3) H., Ra., Sb., M., L.

261. The rule regarding the number of Moras in the Kanda-quarters (adi) is repeated in other words.

ಕಂದಂ

ಪನ್ನೆರಡು ಮಾತ್ರೆಯೆ ಬೊವಲೊಳ್,  
ಸನ್ನತಪಿರ್ಪತ್ತು ಮಾತ್ರೆಯೆರಡನೆಯೆ ಬೊಳ್, |  
ಇನ್ನಿಪ್ಪವುಮಾ ತೆಪುದಿಂ;  
ಬಿನ್ನೊಮ್ಮೇಂ, ಕಂದ-ಲಕ್ಷಣಂ, ಕಮಳ-ಮುಖೀ! 286<sup>1)</sup>

262. (Besides the 6th foot of a Kanda-half falling under a special rule, v. 283) it is to be observed that in the odd places (śaśi=1, pura=3, bāpa=5, adri=7) of each Kanda-half the foot with the long syllable in the middle, i. e. — (purāri), is not allowed to occur. The scheme of the following Kanda-verse is:

1 2 3  
— — | — — | — —  
4 5 6 7 8  
— — | — — | — — | — — | — —  
1 2 3  
— — | — — | — —  
4 5 6 7 8  
— — | — — | — — | — — | — — ||

ಕಂದಂ

ಶಶಿ-ಪುರ-ಬಾಪಾ-ದ್ರಿಗಳೊಳ್, [H. Ra. ಕಶಿಪುರವಿಷಯಾದ್ರಿ etc.]  
ಬಿಜ-ಮುಖೀ, ಮಧ್ಯ-ಗುರುಗಳಾಗಲ್, ಕಂದಂ |  
ಪುಸಿಯಲ್ಲೆ? ಗಂಡಸಿಲ್ಲದ  
ಶಶಿ-ವದನೆಗೆ ಗರ್ಭಮಾವ ತೆಪನೊಳ್ ಕೆಡುಗುಂ. 287<sup>2)</sup>

263. A further verse on the Kanda that states the following: An Amphibrachys (— — —) ought not to occur at the odd (vishama) places; at the 6th place (of each half) either an Amphibrachys or a Proelasmaticus (— — — —) is to occur; three of the even (avishama) places (2 . 4 . 8) do not fall under a particular rule (though it is in fact a stringent rule to conclude each half, at the 8th place, with a long syllable; but cf. v. 27); the number of all the Moras is 64.

ಕಂದಂ

ಜ-ಗಣಂ ವಿಪಮವೊಕ್ಕಾಗದು;  
ಜ-ಗಣಂ ಮೊಣ್ ನ-ಗಣಮಕ್ಕೆಯಾಪನೆಯೆ ಬೊಳ್; |

1) O. (v. 11.), Ra. II. (in chapter 6), Re., Rd. (v. 19), M., Sb., D., B; Kavijihvābandhana IV., v. 57. 2) M., Ra. II. (in supplement), Rd. (v. 20), O. (v. 15), M., Sb., D., B.







|          |          |          |          |          |  |  |           |
|----------|----------|----------|----------|----------|--|--|-----------|
| <b>1</b> | <b>2</b> | <b>3</b> |          |          |  |  |           |
| ⌋ ⌋ ⌋    | ⌋ ⌋ ⌋    | ⌋ ⌋ ⌋    |          |          |  |  | <b>12</b> |
| <b>4</b> | <b>5</b> | <b>6</b> | <b>7</b> | <b>8</b> |  |  |           |
| ⌋ ⌋ ⌋    | ⌋ ⌋ ⌋    | —        | ⌋ ⌋ ⌋    | ⌋ —      |  |  | <b>20</b> |
| <b>1</b> | <b>2</b> | <b>3</b> |          |          |  |  |           |
| ⌋ ⌋ ⌋    | ⌋ ⌋ ⌋    | ⌋ ⌋ ⌋    |          |          |  |  | <b>12</b> |
| <b>4</b> | <b>5</b> | <b>6</b> | <b>7</b> | <b>8</b> |  |  |           |
| ⌋ ⌋ ⌋    | ⌋ ⌋ ⌋    | ⌋        | ⌋ ⌋ ⌋    | —        |  |  | <b>15</b> |

1) The గురువేదకర్మ is in Sb., II, Ra and L. 2) The ఇవ్వత్తేంటి in Sb., M., Ra., II.  
3) Ra... ఇమంతే; D., B... పదుదరకకాశితి ముంత. 4) Ra... వేదకర్మం. 5) Ra తదస్య  
త్తేంటి మాత్రే. 6) This is M.'s reading; Re... గురువేదకర్మం; B... గురువేదకర్మం; D... 9. తో  
కత్తే. 7) Re. నదువర్ణనా య; B. ఇదువర్ణనా య; D. ఇదువర్ణనా య; M. తదువర్ణనా య.

The scheme of this is twice:

○○○○○○○\*○○○○.○○○○ ○○○○○○○○ | 26 Moras.

269 An instance of the Duvayi. (Number of Moras: sura = 1; khaçara = 1; ravi = 12; garuḍa = 1; vidyādhara = 12; paṇuagarāja = 1.)

ದುವಯಿ

ಸುರ-ಖಚರ-ರ\*ವಿ-ಗರುಡ-ವಿದ್ಯಾಧರ-ಪನ್ನ-ಗರಾಜವಂತಿಕಂ | 28 Moras

ಪರಮ-ಪದಂ\*ವಿನಮಿತ-ಜನಮಂ ಪೌಕ್ಷಣಂ ಗಂಧಿಸಂತಿದಂ<sup>1)</sup> | 295, 28 Moras

ಗದ್ಯಂ

ಇದು ಭಗವದರ್ಪಣ - ಪರಮೇಶ್ವರ-ಚಾರು-ಚರಣಾರವಿಂದ-ಮಂದ-ಮಧುಕರಾಯಮಾ  
ನ-ಮನಃಪದ್ಮಿನೀ-ರಾಜಹಂಸ-ಶ್ರೀಮತ್ - ಕವಿ-ರಾಜಹಂಸ-ನಾಗವರ್ಮ-ವಿರಚಿತಮಪ್ಪ-ಭಂ  
ದೋಂಬುಧಿಯೊಳ್ ಕಂದ-ಆರ್ಯ-ಗೀತಿಕೆ-ಸಂಕೀರ್ಣ-ದುವಯಿಗೆ ಲಕ್ಷಣಂ ಚತುರ್ಥಾರ್ಥಸಂ.



1) Only in H. and Ra. It proves the 28 Moras for the line, if the liberty is taken to read in the first line, instead of sura-khaçara-ravi, sura-khaçara-ravi. There is a Dohā (S. Dvipatha) among the Prākṛita metres in Colebrooke p. 413; it is a stanza of 4 verses (lines), containing alternately 13 and 11 Moras (and scanned 6+4+3 and 6+4+1).—The first metre of the next chapter is the Tripadi, with regard to which the Duvayi may have been thought to form the connecting link.

# D. THE CANARESE MORA-FEET<sup>1)</sup>

## ಕನ್ನಡಮಾತ್ರಾಗಣಂಗಳ್

### V. CHAPTER

#### ಪಂಚಮಾಶ್ವಾಸಂ

ಕರ್ಣಾಟಕವಿಷಯಜಾತಿಯಂ, ಕೇಳ್, ಪೇಳ್ವೆಂ

270. The author having finished the languages etc. common to all the countries, now introduces the pure Canareso metres. Cf. verses 70. 281.

ಕಂದಂ

ಅರ್ಣವ-ಜಾತಾನಸೆ, ಸಂ

ಪೂರ್ಣತೆಯಿಂ ಸಕಲ-ವಿಷಯ-ಭಾಷಾವಿಗಳಂ |

ನಿರ್ಣಯಮಾಗಜುಪಿದೆನಾಂ

ಕರ್ಣಾಟಕ-ಭಾಷೆಯುದಮಂ, ಕೇಳ್, ಪೇಳ್ವೆಂ.

|| 296<sup>2)</sup> ||

271. Pure Canareso metres present 3 classes of Mora-feet, viz. the Brahma-, Vishnu- and Rudra-class, (a foot beginning with or forming an Iambus, i. e. ಁ—, being *always excluded*; cf. note to verse 251, and the introduction to the Ragalës). To form them, two (—), three (— —) and four (— — —) long syllables are each separately in a certain manner interchanged with short ones, so as to obtain 4 (ambunidhi) feet for the Brahma-class, 8 (raja) for the Vishnu-class, and 16 (dharanivara) for the Rudra-class.

ಕಂದಂ

ಎರಡು ಮೂರು ನಾಲ್ಕುಂ

ಗುರುಮಿ ಪ್ರಸ್ತರಿಸಲುಬುನಿಧಿ-ಗಜ-ಧರಣೀ |

ಶ್ವರ-ಗಣವೊಗೆಗುಮವಕಂ

ಸರಸಿಜಭವ-ವಿಷ್ಣು-ರುದ್ರ-ಸಂಜ್ಞೆಗಳಕ್ಕುಂ.

|| 297<sup>3)</sup> ||

1) This heading is not in the original.

2) M., Ra (—ಭಾಷಾದಿಗಳಂ). D., B. H (—ಭಾಷಾದಿಗಳಂ).

3) M., Sb., H., Ra., D., B.

272. The peculiar manner in which the feet of the three classes, viz. those connected with two (kara), three (pura) and four (vārdhi) long syllables, are obtained.

### ಚಂಪಕನಾಲೆ

ಕರ-ಪುರ-ವಾರ್ಧಿಯಾಗೆ, ಗುರುವಾಗಿರೆ ತದ್-ಗುರುಮಿದಧೋಧಸಾ  
ಗರೆ ಲಘು-ಯುಗ್ಮಮಾ ಕ್ರಮದೆ ಮುಂತೆ ಸಮಂ. ಕಡೆಪಟ್ಟ ಬಿಣ್ಣಿನೊಳ್ |  
ಬರೆ ಲಘುವೊಂದೆ; ಪಿತೆ ಲಘು; ಮುಂತೆ ಸಮಂ. ಮೊದಲಿಂ ತಗುಳ್ಳು, ಪಂ  
ಕರಹ-ದಳೆಕ್ಷಣೀ, ಗಣಮುಂತಿಡು ಸರ್ವ-ಲಘುತ್ವಮುಪ್ಪಿನಂ. || 298<sup>1)</sup>

273. Exposition of verse 298.

### ಬ್ರಹ್ಮಗಣನಾಲ್ಪರ್ಕ ವಿವರಂ

a. The four Brahma-feet, from 3-4 Moras.

1. — — — , ಬ್ರಹ್ಮ (Spondee) ಎಂಪಂ<sup>2)</sup>
2. — — — , ಮರಪಂ (Anapaest) ನೆಗ್ಗಂ
3. — — — , ಧಾಪು (Trochee) ನಾಕಿ
4. — — — , ತಿಪನೆ (Tribach) ಧನಗೆ

### ವಿಷ್ಣುಗಣಮೆಂಟರ್ಕ ವಿವರಂ

b. The eight Vishnu-feet, from 4-6 Moras

1. — — — , ಗೋವಿಂದಂ (Molossus)
2. — — — , ಹೃಪಯೇತಂ (Ioniue minor) ನಯದಾನ್ಮಂ
3. — — — , ನಾಕಿಗಂ (Amphimacrus)
4. — — — , ಪರಪಿಪಂ
5. — — — , ಕಂಪಾಲಿ (Antibacchicus)
6. — — — , ನರಕಾಲಿ
7. — — — , ಶ್ರೀಪತಿ (Dactyl)
8. — — — , ಮುರಹರ (Proceleusmatic) ಮುರಲಿಪು

1) H. and Ra. (after the exposition), Sb., M., D., B.

2) Different readings of H., Ra.

ರುವ್ರಗಣಪದಿನಾರುಕ್ ವಿವರಂ

c. The sixteen Rudra-feet, from 5-8 Moras.

1. — — — — —, ಗಂಗಾಧೀಶಂ
2. — — — — —, ಗಂಜಾನಾಥಂ ಗಂಜಾಕಾಂತಂ
3. — — — — —, ನೀಲಕಂಠಂ
4. — — — — —, ಪ್ರಪಂಚಲಕ್ಷ್ಮಿಂ
5. — — — — —, ಕಾಮಾಂತಕಂ
6. — — — — —, ಪ್ರಮಥಾಧಿಪಂ ಪ್ರಥಮಾಧಿಪಂ
7. — — — — —, ಶೋಭರಂ (Choriambus)
8. — — — — —, ಪುರಮಥನಂ
9. — — — — —, ಕಂದಪಾಲಿ
10. — — — — —, ಮದನಪ್ಪಂ
11. — — — — —, ಚಂದ್ರಮೌಳಿ
12. — — — — —, ಚುಜಗಧಾಲಿ
13. — — — — —, ಚಿತ್ರಾಂಗ್ರಣಿ (Ionieus major)
14. — — — — —, ತ್ರಿಜಗದ್ಗುರು
15. — — — — —, ಕಾಪರಿಪು (Paeon)
16. — — — — —, ಮದನಪು

Only verses 299-312, i. e. 13 metres, occur in the present work, that are constructed with special regard to the feet and their names adduced in this place; besides feet of more than 5 Moras are ordered only for seven of them, viz. *ĕitra*, v. 300; *ĕitralatō*, v. 301; great *akkara*, v. 302; nice *akkara*, v. 305; little *akkara*, v. 306; *elē*, v. 307; and *gitikē*, v. 312. After these 13 metres the *śaṭpadi*s begin, a class of metre in which no feet of more than 5 Moras can occur, no feet are called by special names, only the number of Moras, and not the form of feet, is taken into account, and one foot with the same number of Moras, as in the *Raḡalē*s and to a great extent in the *Āryē*s, may be put for the other. For the *śaṭpadi*s (and the *utsāha*, v. 339) only the feet of 3, 4 and 5 Moras (without any reference to classification), as they have been adduced in the introduction to the *Raḡalē*s, p. 76, are used, and they, together with a number of the *Vṛttas*, the *Raḡalē*s and the *Kanda*, are the truly popular metres in Canarese. Of the metres of verses 299-312 only *tripadi*, *akkarikō* and *ĕaupadi* are used now-a-days, as being strictly regulated regarding the number of Moras contained in their feet; the rest, of which the editor has never seen any instances elsewhere but *akkara* and *elē*, has been discarded, as it seems for the difficulty of seanning; for though the name of one of the three classes of feet be given, who can know all at once what peculiar feet will suit the circumstances? However by introducing some special rules as to the number of Moras, all of them might prove useful; the equal *akkara* (v. 303), the middle *akkara* (v. 304) and the *ĕhandovataṃsa* in fact present already some such rule, and the *śarashatpadi* has been rightly

referred to its proper place as the first of the shatpadis (see note to v. 317). Whether originally there has been more uniformity in all of them, and the forms of the text for some are corrupt (there appear to be two recensions), are questions worthy of consideration. All the different readings at hand have been adduced; cf. Addenda. Observe that none of the feet under No. 273 begins with an Iambus (—), such a foot being foreign to true Canarese metres.

### 1. The Tripadi (Trivadi, Trivali)

ಮಿತಿ ಪೇಳ್ವ ಗಣವ ನೆರೆಯೊಳ್ ತ್ರಿವಳಿಯ ಲಕ್ಷಣವು ಪೇಳ್ವೆಂ

274. A Tripadi verse: The first line has 4 feet, each consisting of 5 Moras; in its middle the Caesura and another Alliteration occur. (The second foot of the second line *i.e.* the 6th (rasa) foot (of the verse) as well as (the second one of the third line *i.e.*) the 10th one (of the verse) are to consist each of a Brahma (Bisarahodbhava) foot (—, or —, or —, or —). The remaining feet contain either 5 Moras, or where the Moras of the Brahma feet chosen do not allow so many, only 4, (the number of Moras for the first line being 20, those for the second one 17, and those for the third one 13).

ಶ್ರೀಪದ

ಬಿಸರಪುಡ್ಬವ-ಗಣಂ \* ರಸ-ವಶ-ಸ್ಥಾನಮೋಳೆ,  
ಬಿಸರಪು-ಸೇತ್ರೇ! ಗಣಮೆ ಒಕ್ಕುಳಿದವು,  
ಬಿಸರಪು-ಸೇತ್ರೇ, ತ್ರಿಪದಿಗೇ!

299<sup>11</sup>

The scheme of the adduced verse:

|   |    |    |   |                    |
|---|----|----|---|--------------------|
| 1 | 2  | 3  | 4 |                    |
| — | —  | —  | — | 20 Moras in 4 feet |
| 5 | VI | 7  | 8 |                    |
| — | —  | —  | — | 17 Moras in 4 feet |
| 9 | X  | 11 |   |                    |
| — | —  | —  |   | 13 Moras in 3 feet |

To show that not the form but the number of the Moras is essential for the feet (excepting the 6th and 10th where, however, *any one* of the four Brahma-feet may occur), the following schemes of Tripadi verses, occurring in the 11th chapter of the Rājasekharaṇṇa, are given here.

1) M. (Trivadi), Sb. Ra. (Trivadi), D., B. The verses of the Rājasekharaṇṇa are of a nature that does not allow them to be quoted here. The number of Moras for the lines, that is not stated in the Canarese text, is in all good instances that which is given in No. 274. Thus the Tripadi bears a decided character, and has therefore not unfrequently been used in Canarese poetry; another circumstance in its favour is that none of its feet contains more than 5 Moras.

v. 89:

|         |         |         |         |
|---------|---------|---------|---------|
| 1       | 2       | 3       | 4       |
| — — — — | — — — — | * — — — | — — — — |
| 5       | 6       | 7       | 8       |
| — — — — | — — — — | — — — — | — — — — |
| 9       | 10      | 11      |         |
| — — — — | — — — — | — — — — |         |

v. 90.

|         |         |         |         |
|---------|---------|---------|---------|
| 1       | 2       | 3       | 4       |
| — — — — | — — — — | * — — — | — — — — |
| 5       | 6       | 7       | 8       |
| — — — — | — — — — | — — — — | — — — — |
| 9       | 10      | 11      |         |
| — — — — | — — — — | — — — — |         |

v. 91:

|         |         |         |         |
|---------|---------|---------|---------|
| 1       | 2       | 3       | 4       |
| — — — — | — — — — | * — — — | — — — — |
| 5       | 6       | 7       |         |
| — — — — | — — — — | — — — — | — — — — |
| 9       | 10      | 11      |         |
| — — — — | — — — — | — — — — |         |

## 2. The Citra (Upaëitrike, Viëitra)

275. A translation of the Citra verse: "When the feet (gana) of the three (śikhibrāja = tretāgni) lines (pāda) (each of which is in possession also) of the course of a Rudra-foot (bhujagapaksha = bhujagadhāri), are mixed with a Brahma-foot (aja) at 6 (rasa) and 10, and Vishnu-feet (vishvakṣaja), as in the last metre (Tripadi), occur (for the other places), it is the Citra."

ಚಿತ್ರಂ

ಭುಜಗಪಕ್ಷ-ಗತಿ-ಶಿಖಿ-ಪ್ರಜ-ಪಾದ-ಗಣವೋಳ  
 ಗಜ-ರಸ-ದಶವೋಳ, ಪೆಜಗಣಧೋ  
 ಕ್ಷಜ-ಗಣವಾದೊಡದು ಚಿತ್ರಂ.

1) 300

1) This is the editor's tentative reading. Bhujagapaksha occurs in v. 307, where it apparently forms two words: bhujaga = 1, paksha = 2, purposing, at the same time, to represent a Rudra-foot. There may be the possibility of attributing the same meaning to it in this instance, viz. bhujaga = 1, pakshagati (garuḍa) = 1, śikhibrāja (sun?) = 1, to denote the three pādas; or bhujaga = 1, pakshagati = 1, śikhi (parvata) = 8, to denote the number of feet; (śikhibrāja, if dinapa, however, properly denotes 12). The above reading has been framed to avoid, as ordered, the aja at other places but the 6th and 10th; but examining, for instance v. 301, it appears that whilst it must occur at the said places, it may occur, if not forbidden, also elsewhere.

The scheme of the verse:

20 M.  $\overset{1}{\circ\circ\circ}-\circ$  |  $\overset{2}{\circ\circ\circ}-\overset{3}{\circ\circ\circ}-\circ$  |  $\overset{4}{\circ\circ\circ\circ}$   
 14 M.  $\overset{5}{\circ\circ\circ\circ}$  |  $\overset{VI}{\circ\circ\circ}-$  |  $\overset{7}{\circ\circ\circ\circ}-$   
 13 M.  $\overset{8}{\circ\circ\circ\circ}$  |  $\overset{9}{\circ\circ\circ}$  |  $\overset{X}{--}||$

ಚಿತ್ರಂ

H. ಭುಜಗಪಕ್ಷ-ಗತಿ ಶಿಖಿ

ಬ್ರಹ್ಮ-ಪಾದ-ಗಣಮೊಳಗಿರೆ ರಸ-ದಸಮದೊಳ್ ಪೆರಿಗಣಧೋ  
 ಕ್ಷಜ-ಗಣಮಾದೊಡದು ಚಿತ್ರಂ. ||

ಉಪಚಿತ್ರಿಕೆ

D., B. (& L. for the 1st line) ಭುಜಪಕ್ಷ-ಯುಗ-ಧೂಮ  
 ಧ್ವಜ-ಪಾದ-ಗುರುವಿನೊ [L. ಧ್ವಜ ಪಾಳ ಸೂರ್ಯ]  
 ಳನಿದರ್ ರಸದೊಳಂ ಪೆರಿವೆಡೆಗಳೊಳಧೋ  
 ಕ್ಷಜ-ಗಣಮಾದೊಡದುಪಚಿತ್ರಿಕೆ. ||

ವಿಚಿತ್ರಂ

K., M ಭುಜಪಕ್ಷ-ಯುಗ-ಧೂಮ  
 ಧ್ವಜ-ಪಾದ-ಗಣದೊ  
 ಳನಿದರ್ ರಸದೊಳ್ ನಿಜ ಪೆರಿವೆಡೆಗಳೊಳಧೋ [K. ಕೆಸರವೆಡೆ]  
 ಕ್ಷಜ-ಗಣಮಾದೊಡದು ವಿಚಿತ್ರಂ, ಕೆಳದೀ! || [K. ಕೊಡದುವೆಚೆ]

ಚಿತ್ರಂ

Sb., Ra (=H.) ಭುಜಗಪಕ್ಷ-ಗತಿ-ಶಿಖಿ  
 ಬ್ರಹ್ಮ-ಪಾದ-ಗಣಮೊಳಗಿರೆ ರಸ-ದಸಮದೊಳ್ ಪೆರಿಗಣಧೋ  
 [Sb. ಸೂರ್ಯನೊಳ್ಗೆತಿ]  
 ಕ್ಷಜ-ಗಣಮಾದೊಡದು ಚಿತ್ರಂ. || [Ra. ಚಿತ್ರಾ]

### 3. The Citralatē (Uḍita, Viḍitra, Citra)

276. "When at the beginning (tudi) a Rudra-foot occurs, and the whole verse (pada) bears the variegated form of the preceding (metre, the Citra, wherein the Rudra-feet are intermixed with those of the two other classes), it is the Citralatē" (the Brahma after the Rudra of the first line happening only on account of the Rudra chosen).



H (=Ra., & nearly Sb.) ತುದಿಯೊಳ್ಳಿಶರ-ಗಣ

ಮೊದವಿರೆ, ಪದಮೆಲ್ಲಂ, |

ಮದಗಜ-ಗಮನೆ, ಪೆಜಿಗಣ ಚಿತ್ರಲತೆಯು

ದಮೊಳಿದೊಡದೆ ಚಿತ್ರಲತೆಯಕ್ಕುಂ.

|| 301<sup>1)</sup> ||

The scheme of the verse:

9 M. <sup>1</sup> — — — | <sup>2</sup> — — —  
 10 M. <sup>3</sup> — — — | <sup>4</sup> — — — |  
 18 or 19 M. <sup>5</sup> — — — | <sup>VI</sup> — — — | — — — — | — — — —  
 16 or 17 M. — — — | <sup>X</sup> — — — | — — — — | — — — — ||

D., B. ತುದಿಯೊಳ್ಳಿಶರ-ಗಣಂ

ಮೊದಲೊಳಿರೆ, ಪದಮೆಲ್ಲಂ, |

ಮದಗಜ-ಗಮನೆ, ಪೆಜಿಗಣ ಚಿತ್ರದಂ

ದದಿನಿದೊಡದು ತಾಂ ಚಿತ್ರಮಕ್ಕುಂ. || [B. ದದಿನಿದೊಡೆ ಚಿತ್ರಮಕ್ಕುಂ]

K., M. ತುದಿಯೊಳ್ಳಿಶರ-ಗಣಮುಂ

ಮೊದುಂ, ಗಜ-ಗಮನೆ, ಪೆಜಿಗಣಂದಂ ಚಿತ್ರಂ | [K. ಮೊದಲಿಂ ಗಜ]

ಮದಮೊಳಿದೊಡದುಮದವುಂ [K., for the two lines, only: ಮದಮೊಳ್ಳಿದೊಡದು  
ಚಿತಂ ನಯದಿಂ]

ವಿದಿತಮಿದೊಡದುಮದವುಂ ನಯದಿಂ. ||

Sb. ತುದಿಯೊಳ್ಳಿಶರ-ಗಣ [identical with L.]

ಮೊದವಿರೆ, ಪದಮೆಲ್ಲಂ, |

ಮದಗಜ-ಗಮನೆ, ಪೆಜಿಗಣ ಚಿತ್ರೆಯಂ

ಗದೊಳಿದೊಡದೆ ಚಿತ್ರಲತೆಯಕ್ಕುಂ. || [L. ಮೊದವಿದೊಡದು ವಿಚಿತ್ರಮಕ್ಕುಂ]

Ra. ತುದಿಯೊಳ್ಳಿಶರ-ಗಣ

ಮೊದವಿರೆ, ಪದಮೆಲ್ಲಂ, |

ಮದಗಜ-ಗಮನೆ, ಪೆಜಿಗಣ ಚಿತ್ರಲತೆಯಂ

ದಮೊಳಿದೊಡದೆ ಚಿತ್ರಲತೆಯಕ್ಕುಂ. ||

1) The <sup>1</sup> of foot vi. and <sup>2</sup> of x. may be taken either as short or long; the second line may be joined to the first.

## 4. The Five Akkaras

## ಏರುಕ್ಕುರಲಕ್ಷಣಮಂ ಪೇಳ್ತೆಂ

277. The *great* (piri) *Akkara*. At the beginning of the first line an *aja*; then five *vishnus*; at the end (tudi) a *rudra*. At the beginning of the second line an *aja*; then four *vishnus*; at the 6th place an *aja*; then a *rudra*. The feet of the third line are in name the same as those of the first; and those of the fourth line in name the same as those of the second.

## ಪಿರಿಯಕ್ಕುರಂ

ಪೊದಲೊಳು-ಗಣಂ ಕುಂದದೆ ಬಕ್ಕತ್ತಮೆಯ್ಲು ಗಣಂಗಳೆ ವಿಷ್ಣುವಕ್ಕುಂ;  
ತುದಿಯೊಳೆಂಬ ತಾಣದೊಳೆಲ್ಲೆಯುಂ ಕಂದರ್ಪಲಿಪು-ಗಣಂ ನೆಲಸಿ ನಿಲಕ್ಕೆ; |  
ಪದದೊಳೆರಡೆಂಬ ಸಂಖ್ಯೆಯೊಳಾಪುಜಿಸೊಳು-ಗಣಂ ಸಮವಾಯಮಪ್ಪೊಡಕ್ಕುಂ,  
ಸದಮಳೇಂದು-ನಿಭಾನನೆ, ಕರ್ತೃವಿಸಿಷ್ಟದಿನಂತಿದು ಪಿರಿಯಕ್ಕುರಂ. || 302 ||

The scheme of the verse:

|             |   |   |   |   |   |    |   |
|-------------|---|---|---|---|---|----|---|
| 32 M.       | 1 | 2 | 3 | 4 | 5 | 6  | 7 |
|             | — | — | — | — | — | —  | — |
| 32 M.       | 1 | 2 | 3 | 4 | 5 | VI | 7 |
|             | — | — | — | — | — | —  | — |
| 33 M.       | 1 | 2 | 3 | 4 | 5 | 6  | 7 |
|             | — | — | — | — | — | —  | — |
| 30 or 29 M. | 1 | 2 | 3 | 4 | 5 | VI | 7 |
|             | — | — | — | — | — | —  | — |

Sb ಪೊದಲೊಳು-ಗಣಂ ಕುಂದದೆ ಬಕ್ಕು ತಲೆಯ್ಲು ಗಣಂಗಳೆ ವಿಷ್ಣುವಕ್ಕುಂ;  
ತುದಿಯೊಳೆಂಬ ತಾಣದೊಳೆಲ್ಲೆಯುಂ ಕಂದರ್ಪಲಿಪು-ಗಣಂ ನೆಲಸಿ ನಿಲೆ, |  
ಪದದೊಳೆರಡೆಂಬ ಸಂಖ್ಯೆಯೊಳಾಪುಜಿಸೊಳು-ಗಣಂ ಸಮವಾಯಮಪ್ಪುದಕ್ಕುಂ,  
ಸದಮಳೇಂದು-ನಿಭಾನನೆ, ಕರ್ತೃವಿಸಿಷ್ಟದಿನಂತಿದು ಪಿರಿಯಕ್ಕುರಂ. ||

Ra ಪೊದಲೊಳು-ಗಣಂ ಕುಂದದೆ ಬಕ್ಕತ್ತಲೆಯ್ಲು ಗಣಂಗಳೆ ವಿಷ್ಣುವಕ್ಕುಂ;  
ತುದಿಯೊಳೆಂಬ ತಾಣದೊಳೆಲ್ಲೆಯುಂ (ಕಂ)ದರ್ಪಲಿಪು-ಗಣಂ ನೆಲಸಿ ನಿಲೆ, |  
ಪದದೊಳೆರಡೆಂಬ ಸಂಖ್ಯೆಯೊಳಾಪುಜಿಸೊಳು-ಗಣಂ ಸಮವಾಯಮಪ್ಪೊಡಕ್ಕುಂ,  
ಸದಮಳೇಂದು-ನಿಭಾನನೆ, ಕರ್ತೃವಿಸಿಷ್ಟದಿನಂತಿದು ಪಿರಿಯಕ್ಕುರಂ. ||

K., M ಪೊದಲೊಳೆ ಬಗಣಂಗಳೆ ಕುಂದದೆ ಬಕ್ಕು ಮತ್ತಮೆಯ್ಲು ಗಣಂಗಳೆ ವಿಷ್ಣುವಕ್ಕುಂ;  
ತುದಿತುದಿಯೊಳೆಂಬ ತಾಣದೊಳೆಲ್ಲೆಯುಂ ಕಂದರ್ಪಲಿಪು-ಗಣಂ ನೆಲಸಿ ನಿಲಕ್ಕೆ; |

ಪದಾಂತ್ಯದೊಳೆರಡೆಂಬ ಸಂಖ್ಯೆಯೊಳೆಂ ನಾಲ್ಕುಂ ಬಗಣಂ ಸಮವಾಯುಮಪ್ಪುದಕ್ಕುಂ;  
ಸ . . . . . ಕರ್ತೃವಿನಿಷ್ಟದೊಳೆಂತಿದು ಪಿರಿಯಕ್ಕುಂ.

II. ಪೊದಲೊಳೆ ಬಗಣಂ ಕುಂದದೆ ಬಿಕ್ಕತ್ತಮೆಯ್ವು ಗಣಂಗಳೆ ವಿಷ್ಣುವಕ್ಕುಂ;  
ತುದಿಯೊಳೆಂಬ ತಾಣದೊಳೆಲ್ಲಿಯುಂ ಕಂದರ್ಪರಿಪು-ಗಣಂ ನೆಲಸಿ ಸಿಲೆ, |  
ಪದದೊಳೆರಡೆಂಬ ಸಂಖ್ಯೆಯೊಳೆಂ ನಾಲ್ಕುಂ ಬಗಣಂ ಸಮವಾಯುಮಪ್ಪುದಕ್ಕುಂ,  
ಸದಮಳೆಂದು-ವಿಭಾಸನೆ, ಕರ್ತೃವಿನಿಷ್ಟದಿನಂತಿದು ಪಿರಿಯಕ್ಕುಂ. ||

I. ಪೊದಲೊಳೆ ಅಬ-ಗಣಮಕ್ಕುಂ, ವಿತ್ತವೆಯ್ವು ಗಣ ವಿಷ್ಣುವಕ್ಕುಂ;  
ತುದಿಯೊಳೆಂಬ ತಾಣದಲ್ಲಿ ಕಂದರ್ಪರಿಪು-ಗಣಂ ನೆಲಸಿ ಸಿಲೆ; |  
ಪದದೊಳೆರಡೆಂಬ ಸಂಖ್ಯೆಯೊಳೆಂ ನಾಲ್ಕುಂ ಬಗಣಂ ಸಮವಾಯುತಕಂ,  
ಸದಮಳೆಂದು-ವಿಭಾಸನೆ, ಕರ್ತೃವಿನಿಷ್ಟದಿನಂತಿದು ಪಿರಿಯಕ್ಕುಂ. ||

278. The *equal* (dōrē) *Akkara*. Each line has the following 6 feet: two *sarasijodaras* (*vishnus*, only of four or five Moras), then an *aja*, then again two *sarasijodaras*, and another *aja* (the final of which is long). So far it is a regular metre, and would be fully so, if for all the places respectively feet of the same number of Moras were selected.

### ದೊರೆಯಕ್ಕುಂ

ಸರಸಿಜೋದರ-ಗಣವೊರಡಜನುಮಲ್ಲಿ ನೆರೆದಿಕ್ಕೆ, ಮತ್ತಂ  
ಸರಸಿಜೋದರ-ಗಣವೊರಡಜನುಮಕ್ಕೆ, ಗಣಮುಮಾಜಕ್ಕುಂ. |  
ಸರಸಿಜ-ಲೋಚನೆ, ದೊರೆವೆತ್ತ ಗಣದಿಂ ದೊರೆವೆತ್ತ ಪೆಸರಿಂ  
ದೊರೆಯಾಗಿ ಸಂದುದು ದೊರೆಯಕ್ಕುರಮಿದನುಪ್ಪದಿ ತೆಜದಿಂ. | 303 ||

The scheme of the verse:

|       | 1       | 2       | III     | 4       | 5       | VI      |
|-------|---------|---------|---------|---------|---------|---------|
| 26 M. | — — — — | — — — — | — — — — | — — — — | — — — — | — —     |
| 26 M. | — — — — | — — — — | — — — — | — — — — | — — — — | — — — — |
| 26 M. | — — — — | — — — — | — — — — | — — — — | — — — — | — — — — |
| 26 M. | — — — — | — — — — | — — — — | — — — — | — — — — | — — — — |

or in numbers:

|   |   |   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|---|---|
| 5 | . | 4 | . | 3 | . | 5 | . | 5 | . | 4 |
| 5 | . | 4 | . | 3 | . | 5 | . | 5 | . | 4 |
| 4 | . | 4 | . | 4 | . | 5 | . | 5 | . | 4 |
| 5 | . | 4 | . | 4 | . | 4 | . | 5 | . | 4 |

- K., M. ಸರಸಿಜೋದರ-ಗಣಮೆರಡುಸುಮಲ್ಲಿ ನೆರದಿಕ್ಕು, ಮತ್ತಂ  
ತಿರರು ಸೂಳೆ ಒಂದಾಗಮಿಂತೊಪ್ಪೆಯಿಂದ್ರವಿಜೃಂಭಿತಂ, |  
ಸರಸಿಜ-ಲೋಚನೇ, ದೊರೆವೆತ್ತ ಪಸರಿ  
ದೊರೆಯಾಗಿ ಸಂದುದಿರುತರ ದೊರೆಯಕ್ಕರಮಿದನಹಿವುದೀ ತೆಪದಿಂದಂ, ಕಾಂತೇ! ||
- Ra. ಸರಸಿಜೋದರ-ಗಣಮೆರಡುಸುಮಲ್ಲಿ ನೆರದಿಕ್ಕು, ಮೊತ್ತಂ  
ಸರಸಿಜೋದರ-ಗಣಮೆರಡುಮಕ್ಕು, ಗಣಮುಮಾಪಿಕ್ಕುಂ, |  
ಸರಸಿಜ-ಲೋಚನೇ, ದೊರೆವೆತ್ತರಥಿದೊರೆವೆತ್ತ ಪಸರಿ  
ದೊರೆಯಾಗಿ ಸಂದುದು ದೊರೆಯಕ್ಕರಮಿದನಹಿವುದೀ ತೆಪದಿಂದಂ. ||
- Sb. ಸರಸಿಜೋದರ-ಗಣಮೆರಡುಸುಮಲ್ಲಿ ನೆರದಿಕ್ಕು, ಮತ್ತಂ  
ಸರಸಿಜೋದರ-ಗಣಮೆರಡುಸುಮಕ್ಕು, ಗಣಮುಮಾಪಿಕ್ಕುಂ. |  
ಸರಸಿಜ-ಲೋಚನೇ, ದೊರೆವೆತ್ತ ಗಣದಿಂದ ದೊರೆವೆತ್ತ ಪಸರಿ  
ದೊರೆಯಾಗಿ ಸಂದುದು ದೊರೆಯಕ್ಕರಮಿದನಹಿವುದೀ ತೆಪದಿಂದಂ. ||
- L. ಸರಸಿಜೋದ್ರವ-ಗಣಮೆರಡುಸುಮಲ್ಲಿ ನೆರದಿಕ್ಕು, ಮಾತ್ರಂ  
ಸರಸಿಜೋದರ-ಗಣಮೆರಡುಂಬನಿಮಲ್ಲಿಂ ಕೆಳಗವು ಮೂರುಕೆ, |  
ಸರಸಿಜ-ಲೋಚನೇ, ದೊರೆವೆತ್ತ ಗಣದಿಂದಂ  
ಧರೆಯೊಳಗಿರಿ ಸಂದರೆ ದೊರೆಯಕ್ಕರಮಿದನಹಿವುದೀ ತೆಪದಿಂದಂ. ||
- II. ಸರಸಿಜೋದರ-ಗಣಮೆರಡುಸುಮಲ್ಲಿ ನೆರದಿಕ್ಕು; ಮತ್ತಂ  
ಸರಸಿಜೋದರ-ಗಣಮೆರಡುಮಕ್ಕು, ಗಣಮುಮಾಪಿಕ್ಕುಂ. |  
ಸರಸಿಜ-ಲೋಚನೇ, ದೊರೆವೆತ್ತ ಪಸರಿ  
ದೊರೆಯಾಗಿ ಸಂದುದು ದೊರೆಯಕ್ಕರಮಿದನಹಿವುದೀ ತೆಪದಿಂದಂ. ||

279. The middle (naḍu) Alkara. Each line is as follows: One jalajasambhava (brahmā), three jalaruhodaras (vishnu), and one kāmāntaka (rudra, the final of which is long). The number of feet, therefore, is five (kāmabāṇavali).

ನಡುವಣಕ್ಕರಂ.

ಜಳಜಸಂಭವ-ಗಣಮಕ್ಕು ಮೊದಲೊಳೇ; ನಡುವೆ ಮೂರು  
ಜಳರುಹೋದರ-ಗಣಮಕ್ಕು; ಕಾಮಾಂತಕ-ಗಣಮಕ್ಕುಂ, |  
ತಿಳಕದಂತಿರೆ ತಲೆಯೊಳೇ ಬಂದಿಕ್ಕು; ಕಾಮಾಂತಕಾ  
ವಳಿಯ ಪಾಂಗೆಯೆ ಗಣಮಕ್ಕು ನಡುವಣಕ್ಕರಕೆ, ಸಖೀ! || 304 ||

The scheme of the verse:

24 M. 1 2 3 4 5 —  
 24 M. — — — — —  
 24 M. — — — — —  
 24 M. — — — — — ||

or in numbers:

3 . 4 . 5 . 5 . 7  
 3 . 4 . 5 . 5 . 7 |  
 3 . 4 . 5 . 5 . 7  
 3 . 5 . 5 . 5 . 6 ||

II. ಬಳಸಂಧವ-ಗಣಮಕ್ಕೆ ಮೊದಲೊಳೆ, ಸಡುವೆ ಮೂರಿಯಂ  
 ಬಳರುಮೋದರ-ಗಣಮಕ್ಕೆ, ಕಾಮಾಂತಕ-ಗಣಮಕ್ಕು |  
 ತಿಳಿದಂತಿರೆ ತಲೆಯೊಳೆಂಬ ತೆಕ್ಕೆ, ಕಾಮಬಾಣಾ  
 ವಳಿಯಾ ಪಾಂಗೆಯ್ವು ಗಣಮಕ್ಕೆ ಸಡುವಣಕ್ಕರಕ್ಕೆ, ಸಖೀ! ||

M. ಬಳಸಂಧವ-ಗಣಮಕ್ಕೆ ಮೊದಲೊಳೆ, ಸಡುವೆ  
 ಬಳರುಮೋದರ-ಗಣಮಕ್ಕೆ, ಬಳಿಕ್ಕು ಕಾಮಾರಿ-ಗಣಂ |  
 ತಿಳಕದಂತಿರೆ ಕಡೆಯೊಳೆ ಬಂದುಯಿಕ್ಕೆ, ಕಾಮಬಾಣಾ  
 ವಳಿಯಂ ಪಾಂಗೆಯ್ವು ಗಣವಕ್ಕೆ ಸಡುವಣಕ್ಕರಕ್ಕೆ; ಪೆಸರಿತು, ಸಖೀ! ||

Sb. ಬಳಸಂಧವ-ಗಣಮಕ್ಕೆ ಮೊದಲೊಳೆ, ಸಡುವೆ ಮೂರಿಯಂ  
 ಬಳರುಮೋದರ-ಗಣಮಕ್ಕೆ, ಕಾಮಾಂತಕ-ಗಣಂ ಬಕ್ಕುಂ, |  
 ತಿಳಕದಂತಿರೆ ತಲೆಯೊಳೆ ಬಂದಿಕ್ಕೆ, ಕಾಮಬಾಣಾ  
 ವಳಿಯ ಪಾಂಗೆಯ್ವು ಗಣವಕ್ಕೆ ಸಡುವಣಕ್ಕರಕ್ಕೆ; ಪೆಸರಿತು, ಸಖೀ! ||

Ra. ಬಳಸಂಧವ-ಗಣಮಕ್ಕೆ ಮೊದಲೊಳೆದಮೊಳೆ, ಸಡುವೆ ಮೂರಿಯಂ  
 ಬಳರುಮೋದರ-ಗಣಮಕ್ಕೆ, (ಕಾ)ಮಾಂತಕ-ಗಣಮಕ್ಕುಂ |  
 ತಿಳಿದಂತಿರೆ ತಲೆಯೊಳೆಂಬ ತೆಕ್ಕೆ, ಕಾಮಬಾಣಾ  
 ವಳಿಯಾ ಪಾಂಗೆಯ್ವು ಗಣಮಕ್ಕೆ . . . . . ||

- L. ಬಲಸಂಭವ-ಗಣಮುಕ್ತ ವೋದಲೊಳು, ನಡುವೆ ಮೂರುಂ  
ಬಲರುಹೋದರ-ಗಣಮುಕ್ತಂ, ಒಳಿಕೆ ಕಾಮಾರಿಗಣಂ |  
ತಿಲಕದಂತಿರೆ ಲತೆಗಳೊಳು ಒಂದಿಕ್ಕಪೂ ಕಾಮಬಾಣಾ  
ವಳಿ ಪಾಂಗಿಯೆಡೆಗಕ್ಕೆ

280. The *nice* (ಪೆದ್) *Akkara*. Each line consists of four feet in the following order:  
a vanajasumbhava (brahma), two vanaruhodaras (vishvas), and a rudra.

ಎಡೆಯುಕ್ತರಂ

ವನಜಸಂಭವ-ಗಣಮುಕ್ತ ವೋದಲೊಳತ್ತಲ  
ವನರುಹೋದರ-ಗಣ-ಯುಗಳಮುವಕ್ಕೆ, ರು |  
ದ್ರನವಜಂತ್ಯದೊಳೆ ಬಂದಿಕ್ಕೆ, ನಾಲ್ಕೆ ಗಣ  
ವಿಸಿತೆ, ವಸಿತೆ, ಕೇಳಾ, ಎಡೆಯುಕ್ತರಕ್ಕೆನಿಸುಂ.

|| 305 ||

The scheme of the verse:

19 M. 1 2 3 4  
000 | — 00 | 00—0 | 000—  
18 M. 000 | — 00 | 0000 | 00—0— |  
18 M. 000 | — 0— | — 0— | — 00  
19 M. 000 | 000— | 00—0 | — 00— ||

or in numbers:

3 . 4 . 5 . 7  
3 . 4 . 4 . 7 |  
3 . 5 . 5 . 5  
3 . 5 . 5 . 6 ||

- H. ವನಜಸಂಭವ-ಗಣಮುಕ್ತ ವೋದಲೊಳತ್ತಲ  
ವನರುಹೋದರ-ಗಣ-ಯುಗಳಮುಕ್ತ, ರು |  
ದ್ರಸಂತದಂತೆದೊಳಂ ಬಂದು, ನಾಲ್ಕೆ ಗಣ  
ವಿಸಿತೆ, ವಸಿತೆ, ಕೇಳಾ, ಎಡೆಯುಕ್ತರಕ್ಕೆನಿಸುಂ. ||

- Sh. ವನಜಸಂಭವ-ಗಣಮುಕ್ತ ವೋದಲೊಳತ್ತಲ  
ವನರುಹೋದರ-ಗಣ-ಯುಗಳಮುಕ್ತ, ರು |  
ದ್ರಸಂತದಂತೆದೊಳಂ ಬಂದು, ನಾಲ್ಕೆ ಗಣ  
ವಿಸಿತೆ, ಕೇಳಾ, ಎಡೆಯುಕ್ತರಕ್ಕೆನಿಸುಂ. ||

K., M. ವನಜಸಂಭವ-ಗಣಮುಕ್ತ ವೊದಲೊಳಿತ್ತಲಾ  
ವನರುಪೋದರ-ಗಣ-ಯುಗಳಮವಕ್ತ, ರು |  
ಪ್ರಸದವಿಂತ್ಯದೊಳಾ ಒಂದಿಕ್ಕಿ, ನಾಲ್ಕು ಗಣ  
ಮನಿತುಮೆಸೆವ ಕಡೆಯಕ್ಕರಕ್ಕಿ ಮಾತ್ರಗಾ.

Ra.

ರು |  
ಪ್ರಸಿಂಪದವಿಂತ್ಯದೊಳಂ ಒಂದು ನಾಲ್ಕು ಗಣ  
ವಿನಿತಿ, ಕೇಳಾ, ಎದೆಯಕ್ಕರಕ್ಕಿನಿಸುಂ. ||

281. The *little* (kigi) *Akkara*. Each line consists of the following three feet: two *pōḍēyāḷars* (vishnus) and a *śaṅkara* (rudra).

ಕಿಪ್ಪಿಯಕ್ಕರಂ  
ಪೊಡೆಯಲರ್ಬಿರಂ ವೊದಲೊಳಿಕ್ಕಿ,  
ಜಡೆಯ ಶಂಕರನೊಬ್ಬಂ ತುವಿಯೊಳಿಕ್ಕಿ, |  
ಮಡದಿ, ಕೇಳಾ, ಮೂವು ಗಣಮೆಸೆವಿಕ್ಕಿ;  
ಗಡ, ಕಿಪ್ಪಿಯಕ್ಕರಕ್ಕಿದೆ ಲಕ್ಷಣಂ!

|| 306 ||

The scheme of the verse:

15 M. 1 2 3  
|| - - - | - - - | - - - ||  
17 M. || - - - | - - - | - - - ||  
15 M. || - - - | - - - | - - - ||  
16 M. || - - - | - - - | - - - ||

or in numbers:

4 . 5 . 6  
5 . 6 . 6 |  
5 . 4 . 6  
4 . 5 . 7 ||

II. ಪೊಡೆಯಲರ್ಬಿರಂ ವೊದಲೊಳಿಕ್ಕಿ,  
ಜಡೆಯ ಶಂಕರನೊಬ್ಬಂ ತುವಿಯೊಳಿಕ್ಕಿ, |  
ಮಡದಿ, ಕೇಳಾ, ಮೂವು ಗಣಮೆಸೆವಿಕ್ಕಿ;  
ಗಡ, ಕಿಪ್ಪಿಯಕ್ಕರಕ್ಕಿದೆ ಲಕ್ಷಣಂ! ||

D, B. ತಡೆಯದೆ ಹರಿ-ಯುಗಂ ಮೊದಲೊಳಿಕೆ,  
 ಜಡೆಯ ಶಂಕರನೊರ್ವಂ ತುದಿಯೊಳಿಕೆ, |  
 ಮಡದಿ, ಕೇಳ್, ಮೂರು ಗಣಮೆಸೆದಿಕೆ; [D. ಕೇಳ್ ಗುರುಗಣಮೆಸೆದಿಕೆ]  
 ಗಡ, ಕಿಪ್ಪಿಯಕ್ಕರಕ್ಕಿದು ಲಕ್ಷಣಂ! ||

K., M. ತಡೆಯದೆ ಹರಿ-ಯುಗಂ ಮೊದಲೊಳಿಕೆ,  
 ಜಡೆಯ ಶಂಕರನೊರ್ವಂ ಕಡೆಯೊಳಿಕೆ, | [L. ಕಡೆಯೊಳಿಕೆ]  
 ಮಡದಿ, ಕೇಳ್, ಸುರ-ಗಣಮೆಸೆದಿಕೆ; [Sb.-ಮೂರುತಿ ಗಣಮೆಸೆದಿಕೆ]  
 [L. -ಮೂರುತಿ ಗಣಮೊದಲಿಕೆ]  
 ಕಡ, ಕಿಪ್ಪಿಯಕ್ಕರಕ್ಕಿದುವೆ ಲಕ್ಷಣಂ! || [Sb.-ಕ್ಕಿದೆ ಲಕ್ಷಣಂ] [L.-ಕ್ಕಿದು ಲಕ್ಷಣಂ]

Ra. ಪೊಡೆಯಲದಿರ್ವ ಮೊದಲೊಳಿಕೆ,  
 ಜಡೆಯ ಶಂಕರನೊಬ್ಬಂ ತುದಿಯೊಳಿಕೆ, |  
 ಮೊಡದಿ, ಕೇಳ್, ಮೂರುತಿ ಗಣಮೆಸೆದಿರೆ,  
 ಗಡ, ಕಿಪ್ಪಿಯಕ್ಕರಕ್ಕಿದೆ ಲಕ್ಷಣಂ! ||

### 5. The Ele<sup>1)</sup>

282. The Ele<sup>1)</sup>. There occur 6 (bhujaga=1, paksha=2, pura=3) feet (of which two are bhujagapakshas i. e. bhujagadhāris); the 6th foot forms an aja.

ಏಳೆಯ ಲಕ್ಷಣಮು ಪೇಳ್ವೆಂ  
 ಭುಜಗ-ಪಕ್ಷ-ಪುರ-ಗಣ-  
 ಬ್ರಹ್ಮದೊಳೊಳಿಹೊಳಪ್ಪು  
 ದಜಗಣೋಳಿ, ಭವತಿ!

|| 307 ||

The scheme of the verse:

1 2 3 4  
 — — — — \* — — — —  
 — — — — — ||

Sb. ಭುಜಗ-ಪಕ್ಷ-ಪುರ-ಗಣ-  
 ಬ್ರಹ್ಮದೊಳೊಳಿಹೊಳಪ್ಪು  
 ದಜ-ಗಣೋಳಿಸಿಭವತಿ!

1) The reading of the last line of the verse in the MSS. is doubtful; ele<sup>1)</sup> (not e le<sup>1)</sup>), however, is the form given in v. 68. Cf. the note to v. 300.



K, M. ಅಜ-ಪಕ್ಷ-ಸುರ-

ಪ್ರಬದೊಳಾಪಿಸಿರೊಳಪ್ಪು  
ದು ಬಗದೊಳೆಳೆಸಿಭವತಿ ||

Ra. ಭುಜಗ-ಪಕ್ಷ-ಪುರ-ಗಣ-

ಪ್ರಬದೊಳಾಪಿಸಿರೊಳಪ್ಪು  
ದುಜ-ಗಣೆಳೆಸಿಭಗತಿ ||

H. ಭುಜಗ-ಪಕ್ಷ-ಪುರ-ಗಣ-

ಪ್ರಬದೊಳಾಪಿಸಿರೊಳಪ್ಪು  
ದುಜ-ಗಣೆಳೆಸಿಭಗತಿಂ. ||

### 6. The Akkarikē

ಅಕ್ಕರಿಕೆಯ ಲಕ್ಷಣಮು ಪೇಳ್ವೆಂ

283. The Akkarikē is a Canarese Samavṛitta (cf. v. 276), somewhat connected with the Kusuma vicitra of v. 162. Each line shows the following 6 (khara or kara, see v. 244) feet: a Proceleusmatic (muraripu), a Spondee (bomma), a Proceleusmatic, a Spondee, a Proceleusmatic, a Choriambus (*i c* a Dactyl and a long syllable). At every 6th syllable occurs Caesura, and after it another Alliteration.

The scheme is four times:

— — — — | — — \* — — — | — — \* — — — | — — — —

or in numbers:

4 . 4 . \* 4 . 4 \* 4 . 4 . 2

ಅಕ್ಕರಿಕೆ

ಮುರರಿಪು, ಬೊಮ್ಮಂ, ಮುರರಿಪು, ಬೊಮ್ಮಂ, ಮುರರಿಪು, ಶೂಲಧರಂ  
ಸರಸವೆ ನಿಲ್ಲುಂ; ಖರ-ಗಣಮಕ್ಕುಂ ಗುರುಚಿರ-ವಾತ್ರೆಗಳಿಂ; <sup>1)</sup>  
ನಿರುಪಮದಿಂದಂ ಪರಿಮಿತಮಪ್ಪಂತಿರೆ, ಯತಿಯಾಪುರೋಳಂ <sup>2)</sup>  
ಬರೆ, ತರಳಾಕ್ಷಿ, ಧರಿಯೊಳೆದೆತ್ತಂ ಕರಮೆನೆವಕ್ಕರಿಕೇ. || 308 ||

1) H. ಶಿರಸೊಳೆ ನಿಲ್ಲುಂ ಖರ-ಗಣಮಕ್ಕು ಸುರಚಿರ-ವಾತ್ರೆಗಳಿಂ; Ra. ಸರಸವೆ ನಿಲ್ಲುಂ ಖರ-ಗಣಮಕ್ಕುಂ . . . ; K. M . . . . ಖರ-ಗಣಮಕ್ಕುಂ; D. B. ಸರಸವೆ ನಿಲ್ಲುಂ ಕರಿ-ಪರ-ಸಂಭೂ-ಸುರುಚಿರ-ವಾತ್ರೆಗಳಿಂ.

2) H. ಯತಿ ರಿಶುಮಿತ್ತಂ; Ra. ಯತಿ ರಿಶುಮಿತ್ತಂ; M. ಯತಿ ಎತುಸಾರದೊಳ್; K. ಯತಿ ರುಶುಸುರದೊಳ್; L. ಯತಿ ರುಶುರದೊಳ್; D. B. ಯತಿ ಸ್ಥಿತಿ-ಕರದೊಳ್. ಬಾಶು = 6.

## 7. The Caupadi (Caupadigē)

ಚೌಪದಿಯು (ಚೌಪದಿಗೈಯು) ಲಕ್ಷಣವೂ ಪೇಳ್ವೆಂ

284. The Caupadi too is to be considered a Canarese Samavṛitta according to the author's views (else he would somewhere have introduced a Dactyl instead of the Proceleusmatic, etc.) Each line consists of a Proceleusmaticus (madanapitri) and a Choriambus (śaṅkara, i. e. in practice a Dactyl and a long syllable).

The scheme is four times :

○○○○ | —○○.—

or in numbers :

4 . 4 . 2

ಚೌಪದಿ

ಮದನನ ತಂದೆಯ ಮುಂ

ದೊದಯಿಸೆ ಶಂಕರನೊಳ್ |

ಪುದಿದಿರೆ, ಸಂದುದು, ನೋ

ದಿದು, ಸತಿ, ಚೌಪದಿಗೇ. [D., B. ಸಂ ಚೌಪದಿ ಕೇಳಿ] || 309 ||

K., M ಮದನನ ತಂದೆಯ ಮುಂ

ದೊದಯಿಸೆ ಶಂಕರನೊಳ್ |

ಪೊದಿದಿರೆ, ಸಂದುದು, ನೋ

ದಿದು, ಸತಿ, ಚೌಪದಿಗೇ. ||

Ra., H ಮದನನ ತಂದೆಯ ಮುಂ

ದೊದಯಿಸೆ ಶಂಕರನೊಳ್ |

ಪಾದಿದಿರೆ, ಸಂದುದು, ನೋ

ದಿದು, ಸತಿ, ಚೌಪದಿಗೇ.

## 8. The Chandovataṁsa (Chandovasanta)

ಛಂದೋವತಂಸಕ್ಕೆ ಲಕ್ಷಣವೂ ಪೇಳ್ವೆಂ

285. The Chandovataṁsa. Each line contains first three mandaradhara (viṣṇu), then a bisarudhājama (brahma) in its end.

ಭಂದೋವತಂಸಂ

ಮಂದರಧರ-ಗಣಮೆಸೆದಿರೆ ಮೊದಲೊಳೆ,  
ಬಂದಿರೆ ನಾಲ್ಕುಕೆ ಬಿಸರಹುಜನ್ಮಂ; |  
ಸಂದುದು ಲಕ್ಷಣವಿಾ ತೆಪುದಿಂ  
ಭಂದೋವತಂಸಕ್ಕೆ, ಮದಗಜ-ಗಮನೆ!

|| 310<sup>1)</sup> ||

The scheme of the verse:

16 M. —<sup>1</sup>—<sup>2</sup> | —<sup>3</sup>—<sup>4</sup> | —<sup>5</sup>—<sup>6</sup> | —<sup>7</sup>—<sup>8</sup>—

16 M. —<sup>1</sup>—<sup>2</sup> | —<sup>3</sup>—<sup>4</sup> | —<sup>5</sup>—<sup>6</sup>—<sup>7</sup>—<sup>8</sup>—<sup>9</sup>—<sup>10</sup>—<sup>11</sup>—<sup>12</sup>—<sup>13</sup>—<sup>14</sup>—<sup>15</sup>—<sup>16</sup>—

16 M. —<sup>1</sup>—<sup>2</sup> | —<sup>3</sup>—<sup>4</sup> | —<sup>5</sup>—<sup>6</sup>—<sup>7</sup>—<sup>8</sup>—<sup>9</sup>—<sup>10</sup>—<sup>11</sup>—<sup>12</sup>—<sup>13</sup>—<sup>14</sup>—<sup>15</sup>—<sup>16</sup>—

16 or 17 M. —<sup>1</sup>—<sup>2</sup> | —<sup>3</sup>—<sup>4</sup> | —<sup>5</sup>—<sup>6</sup>—<sup>7</sup>—<sup>8</sup>—<sup>9</sup>—<sup>10</sup>—<sup>11</sup>—<sup>12</sup>—<sup>13</sup>—<sup>14</sup>—<sup>15</sup>—<sup>16</sup>—<sup>17</sup>—

II. ಮಂದರಧರ-ಗಣಮೆಸೆದಿಕ್ಕೆ ಮೊದಲೊಳೆ;  
ಬಂದಿಕ್ಕು ನಾಲ್ಕು; ವಿಸಮಹಂ ಜನ್ಮಂ |  
ಸಂದುದು; ಲಕ್ಷಣವಿಾ ತೆಪುದಿಂ  
ಭಂದೋವಸಂತಕ್ಕೆ ಸಂದುದು, ಮದಗಜ-ಗಮನೆ!

Ra. ಮಂದರಧರ-ಗಣಮೆಸೆದಿಕ್ಕೆ ಮೊದಲೊಳೆ;  
ಬಂದಿಕ್ಕು ನಾಲ್ಕು; ವಿಸಮಹಂ ಜನ್ಮಂ |  
ಸಂದುದು; ಲಕ್ಷಣವಿಾ ತೆಪುದಿಂ  
ಭಂದೋವಸಂತಕ್ಕೆ ಸಂದುದು, ಮದಗಜ-ಗಮನೆ!

Sb. ಮಂದರಧರ-ಗಣಮೆಸೆದಿಕ್ಕೆ ಮೊದಲೊಳೆ;  
ಬಂದಿಕ್ಕು ನಾಲ್ಕು; ಬಿಸರಹುಜನ್ಮಂ |  
ಸಂದುದು; ಲಕ್ಷಣವಿಾ ತೆಪುದಿಂ  
ಭಂದೋವತಂಸಕ್ಕೆ ಪಂದುದು, ಗಜ-ಗಮನೆ! ||

1) The meaning of the readings of K., M. and L. only well agrees with the construction of this metre as far as it appears in the verses; according to it this verse is presented. If we read "gamane" instead of "gamanē", the last line contains a Mora in excess, occasioned by the first foot "ēhandōva" (—<sup>1</sup>—<sup>2</sup>) that is the reading of all the MSS. The ನಾಲ್ಕು, ನಾಲ್ಕು must refer to the number of the feet of a line.

K., M ಮಂದರಧರ-ಗಣಮೆಸೆದಿರೆ ಮೊದಲೊಳ್,  
 ಪೊಂದಿರೆಯುಂ ಕಡೆಯೊಳುಂ, |  
 ಸಂದುದು ಲಕ್ಷಣಮವನೆಯೊಳೊಂದುಂ  
 ಭಂದೋವತಂಸಮಂಬುಜ-ವದನೆ! ||

L. ಮಂದರಧರ-ಗಣ ಬಂದಿರೆ ಮೊದಲೊಳು;  
 ಕುಂದದೆ ಬಂದಿರೆ ನಾಲ್ಕುಂ; ತುದಿಯೊಳು ವಿಷರೂಪ-ಬಲ್ಲಂ |  
 ಸಂದುದು; ಲಕ್ಷಣಮವನೆಯೊಳಿ ತೆದಿಂದಿಂದುಂ  
 ಭಂದೋವಸಂತಕೆ ಸಲೆ ಗಜ-ಗಮನೆ! ||

### 9. The Madanavati

#### ಮದನವತಿಲಕ್ಷಣಂ

286. The Madanavati. "When there are 5 (vishaya) madanapitri (vishnu) feet and afterwards a long syllable occurs" (it is the Madanavati); "the same line is formed, when a hara-pada (rudra) is found after 4 upendras" (vishnu); or "when a hari stands at the end of 3 madanaharas" (rudras, and is followed by the long syllable), "it is the Madanavati". Feet of the same number of Moras interchange.

#### ಮದನವತಿ

ಮದನನ ತಂದೆಯ ಗಣಮವು ವಿಷಯವೊಳಿರೆ, ಗುರು ಮುಂ  
 ದೊದವಿರೆ; ಪದವೊಳಮದನ ಪೊಲಪ್ಪುದು ಹರ-ಪದಮುಂ |  
 ವಿವಿತಮುಪೊಂದ್ರ-ಚತುಷ್ಟಯನಿತ್ತಲಂಬುಜ-ವದನೇ,  
 ಮದನಹರ-ತ್ರಯದಿಂ ಹರಿ ಕಡೆ ಪಡೆ, ಮದನವತಿ.

311

The scheme of the metre as to Moras is four times either:

22 M.  $\overset{1}{\text{UUUU}} | \overset{2}{\text{—}} | \overset{3}{\text{UUUU}} | \overset{4}{\text{UUUU}} | \overset{5}{\text{UUUU}} | \text{—}$

or

$\overset{1}{\text{UUUU}} | \overset{2}{\text{—}} | \overset{3}{\text{UUUU}} | \overset{4}{\text{UUUU}} | \overset{5}{\text{UUUU}} | \text{—}$

or

$\overset{2}{\text{UUUU}} | \overset{2}{\text{UUUU}} | \overset{3}{\text{UUUU}} | \overset{4}{\text{UUUU}} | \text{—}$

The first structure in numbers:

4 . 4 . 4 . 4 . 4 . 2 (i. e. one long)

- H. ಮದನನ ತಂದೆಯ ಗಣಮೂರ್ವಿಷಯದೊಳಿರೆ, ಮುಂ  
ದೊದವಿರೆ, ಪದದೊಳಮದವಿ ಪೊಲಪ್ಪುದು ಹರಪದಮುಂ |  
ವಿದಿತಮುಪೇಂದ್ರ-ಚತುಷ್ಟಯದಿಂದಬುಜನುಂ  
ಮದನಹರ-ತ್ರಯದಿಂ ಪಂ ಕಡೆ ಪಡೆದ ಮದನಪತಿ. ||
- Sb. ಮದನನ ತಂದೆಯ ಗಣಮವು ವಿಷಯದೊಳಿರೆ, ಗುರು ಮುಂ  
ದೊದವಿರೆ, ಪದದೊಳಮದವಿ ಪೊಲಪ್ಪುದು ಹರಪದಮುಂ |  
ವಿದಿತಮುಪೇಂದ್ರಂ ಚತುಷ್ಟಯದಿಂದಬುಜನುಂ  
ಮದನಹರ-ತ್ರಯದಿಂ ಪರಿಪಡೆ ಪಡೆದ ಮದನಪತಿ. ||
- Ra. ಮದನನ ತಂದೆಯ ಗಣಮೌ ವಿಷಯದೊಳಿರೆ, ಮುಂ  
ದೊದವಿರೆ ಪದದೊಳಮದವಿ ಪೊಲಪ್ಪುದು ಹರಪದಮುಂ |  
ವಿದಿತಮುಪೇಂದ್ರಂ ಚತುಷ್ಟಯದಿಂದಬುಜನುಂ  
ಮದನಹರ-ತ್ರಯದಿಂ ಪರಿ ಕಡೆ ಪಡೆದ ಮದನಪತಿ. ||
- K., M. ಮದನನ ತಂದೆಯ ಗುಣಮುಂ ವಿಷಯದೊಳಿರೆ, ಗುರುವೊಂ  
ದೊದವಿರೆ, ಪದದೊಳಮದವಿ ಪೊಲಪ್ಪುದು ಗುರುತರ-ಪದಮುಂ |  
ವಿದಿತಮೆ ವಿದಿತಮೇಂದ್ರ-ಚತುಷ್ಟಯದಿಂದತ್ತಂಬುಜ-ಪದನೆ,  
ಮದನಹರ-ತ್ರಿತಯಂ ಪರಿ ಕಡೆ ಪಡೆ, ಮದನಪತಿ. ||
- L. ಮದನನ ತಂದೆಯ ಗಣಮವು ಷಯದೊಳಿರೆ, ಗುರುವೊಂ  
ದೊಂದಂಗೆನೆವಿರೆ, ಪದದೊಳಮರ ಪೊಲಪ್ಪುದು ಗುರುಪಾದಮುಂ |  
ವಿದಿತಮುಪೇಂದ್ರ-ಚತುಷ್ಟಯದಿಂದತ್ತಂಬುಜಮಂ  
ಮದನಹರ-ತ್ರಿತಯಕ್ಕಂ ಪರಿ ಕಡೆ ಪಡೆದುದನ ಪೊಲೆ. ||

## 10. The Gitikō (Gitigē, Gita)

ಗೀತಿಗೆಯ ಲಕ್ಷಣಮಂ ಪೇಳೆಂ<sup>1)</sup>

287. The Gitikō<sup>1</sup>; the 6th foot of every second line is to be a Brahma (padmabhava); the other feet are not ordered, but according to K., M. are Vishṇus

1) Sb., Ra., H. here ಗೀತಿ. in the verse ಗೀತ; M. ಗೀತಿಗೆ, also in the v.

ಗೀತೆಗೆ

H., Ra. ಎರಡುಕೊಳಾಹುಕಿಂಬಿ ಸಂಪ್ಪೆಯೊಳ್

ಒರೆ ಪದ್ಮಭವನುಳಿದವು ಮೊಕ್ಕುವ ತೆಹದಿಂ |

ದಿರೆ, ಬಳಿಕನ್ನೆರಡು ಮುನ್ನಿಸಂತೆ

ಕರಮೆಸೆದೊಪ್ಪುಗೀತ-ಗಣಂ.

312

The scheme of the verse:

1        2        3  
 — — — | — — — | — — —  
 4        5        VI        7  
 — — — | — — — | — — — | — — — |  
 1        2        3  
 — — — | — — — | — — —  
 4        5        VI  
 — — — | — — — | — — — ||

or in numbers:

14 M 4 . 5 . 5  
 19 M. 5 . 4 . 4 . 6 |  
 16 M. 4 . 6 . 6  
 13 M. 4 . 5 . 4 ||

That of K. and M.:

1        2        3  
 — — — | — — — | — — —  
 4        5        VI        7  
 — — — | — — — | — — — | — — — |  
 1        2        3  
 — — — | — — — | — — —  
 4        5        VI        7  
 — — — | — — — | — — — | — — — ||

or in numbers:

12 M 4 . 3 . 5  
 17 M 5 . 4 . 3 . 5 |  
 14 M 4 . 5 . 5  
 17 or 18 M. 5 . 4 . 4 . 4 or 5 ||

Sb ಎರಡುಕೊಳಾಹುಕಿಂಬಿ ಸಂಪ್ಪೆಯೊಳ್

ಒರೆ ಪದ್ಮಭವನುಳಿದವು ಮೊಕ್ಕುವ ತೆಹದಿಂ |

ದಿರೆ, ಬಳಿಕವರಡು ಮುನ್ನಿಸಂತೆ

ಕರಮೆಸೆದೊಪ್ಪುಗೀತ-ಗಣಂ. ||

Ra ಎರಡುಕೊಳಾಹುಕಿಂಬಿ ಸಂಪ್ಪೆಯೊಳ್

ಒರೆ ಪದ್ಮಭ(ವ)ನುಳಿದವು ಮೊಕ್ಕುವ ತೆಹದಿಂ |

ದಿರೆ, ಬಳಿಕನ್ನೆರಡು ಮುನ್ನಿಸಂತೆ

ಕರಮೆಸೆದೊಪ್ಪುಗೀತ-ಗಣಂ. ||

K., M ಎರಡುಕೊಳಾಹುಕಿಂಬಿ ಸಂಪ್ಪೆಯೊಳ್

ಒರೆ ಪ್ರಹ್ಲಾದನುಳಿದವು ಮೊಕ್ಕುವ ಮುಂ |

ದಿರೆ, ಮುಂದಣ ಪದಂ ಮುನ್ನಿಸಂ

ತುರುತರಂ ಗೀತಿಕೆಗಿಂತಕ್ಕುಂ, ಸಖಿ! ||

L. ಎರಡುಪದ್ಯಾಕ್ಷರವು ಸಂಖ್ಯೆಯಿಲ್ಲ

ಒರೆ ಪದ್ಯಾಕ್ಷರವು ಮೆವೆಯ ತೆವೆಯ |

ದಿರೆ, ಬಿಕ್ಕಿರೆ ಸಗಣೆಯು ಮುನ್ನಿನಂತೆ

ಕರಮಸೂಚ್ಯವ ಗೀತಿಕೆಗೆ, ಕೇಳು, ಗಣಮಕ್ಕುಂ. ||

Here end the metres that are based upon a more or less indefinite number of Moras in the respective feet. With the Shatpadis a class begins that is excellent for exactness; for each foot, as is the case with regard to the Ragalés, and Āryés, is to consist of a definite number of Moras at a given place. *The feet used are those mentioned in connection with the Ragalés*, p. 76; no foot, as observed there and p. 77, dare begin with an Iambus (—). The various readings have been given not so much for elucidating the rules (that are exact enough) as for throwing some light on the history of prosody.

## 11. The Six Shatpadis

### ಪಟ್ಟದಿಯ ಲಕ್ಷಣಂ

288. There are six (ṣṭu) Shatpadis: In each class the first two lines (pāda, No. 289 pada) of half a verse are equal; each third line has half a line (arṣ) in excess, and a long syllable (indudhara; v. 315 1st; v. 317 madanahara; see v. 29) at its end.

### ಕಂದಂ

ಒಂದಿದ ಋತು ಪಟ್ಟದಿಗಳೊ

ಳೊಂದೇ ತೆವೆನೆರಡು ಪಾದಮು; ಮೇಣ್ ಮುಂದ |

ಕ್ರೋದರೆ ಬಕ್ಕುಂ; ತುದಿಯ

ಲ್ಲಿಂದುಧರಂ ಒಂದೊಡಹಿಗೆ ಪಟ್ಟದಿಯ ತೆವಂ. || 313<sup>1)</sup> ||

289. The same statement in other words.

ಮೊದಲೆರಡು ಪದದ ಲೆಕ್ಕವೊ

ಳೊಂದವಿದ ಪರ್ಣಂ ಸಮಾನ; ಮೂಜನೆಯ ಪದ |

ಕ್ರದುರ್ಧಮನೊಡಗೂಡು

ತ್ತದಹಿಗೊ ಗುರುವೊಂದನಿಸೆ, ಪಟ್ಟದಿಯಕ್ಕುಂ. || 314<sup>2)</sup> ||

1) Re.'s concluding verse; D., B ; M.'s verse 73 and Sh.'s verse 75 of their first chapter.

2) Rd. verse 22.

290. The same again, adding only that there are six lines (āḍi); (the number of Moras is stated in v. 316).

ತೋಟುವ ಮಾತ್ರೆಯ ಪಟ್ಟದಿ  
ಗಾಞಾಞಿಯೆರಡಪ್ಪಿಯೊಂದೇ ಸಿಯಮು; |  
ಮೂಞಕ್ಕೊಂದು ತದರ್ಥಂ;  
ಬೇಪ್ಪೀಠ ಕಡೆಯೊಳ್ಳೊಮ್ಮಿಾ ತೇನಕ್ಕುಂ.

(1)  
|| 315 ||

291. The six Shaṭpadis are: Sara, Kusuma, Bhoga, Bhāmini, Parivardhini, Vārdhika (Vārtika). The first has 8 (kari) Moras in its first line, the second 10, the third 12 (ravi), the fourth 14 (manu), the fifth 16 (rāja), the sixth 20.

ಶರ-ಕುಸುಮ-ಭೋಗ-ಭಾಮಿನಿ-  
ಪರಿವರ್ಧಿನಿ-ವಾರ್ಧಿಕಂಗಳೆಂದಾಳು ತೇನು; |  
ಕರಿ-ದಶ-ರವಿ-ಮನು-ರಾಜರ  
ಬರೆ, ಮಿಶತಿ-ಮಾತ್ರೆಯಿಂದ ಪಟ್ಟದಿ ನಡೆಗುಂ.

(2)  
|| 316 ||

292. The Sarashatpadi. Feet of 4 Moras. (The wording, however, refers it to the foregoing class of metres, stating that it consists of mandaradharas *i. e.* vishṇus, with a madana-haram *i. e.* rudra at their end; see note. Accordingly it might appear as if only vishṇus and rudras were allowed; in practice, however, a brahma of 4 Moras is looked upon as equally fit, and the rudra is represented by any foot of 4 Moras plus the guru. Examine verses 318-321, and the śarashatpadis in the Rāvapadigvijaya, ps. 16. 30. 36. 43. 46. 48).

The scheme is twice:

○○○○ | ○○○○  
○○○○ | ○○○○  
○○○○ | ○○○○ | ○○○○ | — |

or in numbers:

4 . 4  
4 . 4  
4 . 4 . 1 . 2 |

1) M.'s v. 75 and Sb.'s v. 77 of their first chapter; D., B.

2) Re.'s one but last verse; Ra., H. have it after their 6th chapter (on algebraic computations, etc.) in an appendix; M.'s v. 74 and Sb.'s v. 76 of their first ch.; Rd. v. 23; D., B.; Kavijihvābandhana, iv., 55; its following verse is: ಲಿಖಿತವಾದಕೈಶ್ವರ್ಯವ | ಮೂವರನು ಪದಕ್ಕೆ ಕರಿಯು ದಶ-ರವಿ-ಮನುವಂ || ಏಕಾದಶ ಪೋಷಕ-ವಿಂಶತಿ | ತೋಪದ ಲಘುವಿಂಶಕವೇ ಗಟ್ಟಿದ-ಕಮನು || . The ೧, ೨, ೩, ೪ of the text is only in Re.; the others have ಪೋಷಕ-ವರ. Sb. has ವಾರ್ತಿಕಂಗಳೆ.



ಶರಪಟ್ಟದಿ

ಮಂದರಧರ-ಗಣ

ಮೊಂದಿರೆ, ಕಡೆಯೊಳ್

ಕಂದದೆ ನೆಲನುಗೆ ಮದನಹರಂ; |

ಇಂದು-ನಿಭಾನನೆ,

ಮುಂದಣ ಪದನೇ

ಯಂದದೊಳೆರೆ, ಶರಪಟ್ಟದಿಯೇ!

|| 317<sup>1)</sup> ||

293. In each of its first lines (adi, çaraga) it has 8 (kari) Moras (laghu); its third and sixth line consist each of 14 (manu) Moras; number of all Moras 60.

ಶರಪಟ್ಟದಿ

ಮುಖವೆರಡಡಿಯು

ತ್ತರದೆರಡಡಿಯೊಳ್

ಕರಿ-ಲಘುಗಳ್; ಮೂಜಾಪನೆಯಾ |

ಚರಣದೆ ಮನುಪಿ

ತಪುವತ್ತು ಲಘುವು

ಶರಪಟ್ಟದಿಗಂಬುಜ-ನಯನೇ!

|| 318<sup>2)</sup> ||

294. The Kavijihvābandhana's rule (iv, 56). Saradhi = 4; yuga = a couple of laghus (in the form of the guru).

ಶರಪಟ್ಟದಿ

ಚರಣಗಳೆರಡೆಕೆ

ಕರಿ-ಲಘುಗಳು ಬರೆ,

ನಿರುತದಿ ಮೂಜಾಪನೆಯಿಗಳಿಗೇ |

ಶರಧಿ-ಯುಗಂ ಪೆ

ಚಿರರೆ, ಶರಪಟ್ಟದಿ,

ಸರಸಿಲು-ನಯನ, ಸುರಪ್ಪ-ನಿಧಿ.

|| 319 ||

1) D., B.; in H., Ra., Sb. and M. it stands between the Elē and Akkarikē (being simply called Śhaṭpadi), which circumstance accounts for the use of madanahara and mandaradhara; these words do not occur in any of the other rules cited with reference to the śarashatpadi.

2) Only in D., B.

295. The rule of another author.

### ಶರಪಟ್ಟದಿ

ಶರಕಂ ಸಾಲುಕು  
ಚರಣ-ಸುಮಾತ್ರೈಗ  
ಳಿರುತಿರ್ಪವು ದೌತ್ರೀಂಶಗಳೂ; |  
ಎರಡನೆಯಂಭಿಂ  
ಗೆರಡು ಚತುರ್ದಶ  
ಮುಲುವತ್ತಾಗಿಮುದುರು-ಮಾತ್ರೇ.

|| 320<sup>1)</sup> ||

296. Another form of it. Manu = 14.

### ಶರಪಟ್ಟದಿ

ಶರಪಟ್ಟದಿ-ಮೊದ  
ಲೆರಡು ಪದಂಗಳು  
ಸರದಲ್ಲೆಂಟು ಸುಮಾತ್ರೈಗಳೂ; |  
ವಿರಿಯ ಪದದ ಮೊದ  
ಲಿರೆ, ಮನು-ಮಾತ್ರೈಗ  
ಳುರುತರದಮಿವತ್ತು ಗಣನೆಯೂ.

|| 321<sup>2)</sup> ||

297. The Kusumashaṭpadī. Feet of 5 Moras (mātré, laghu); number of all Moras 74.

The scheme is twice:

○○○○○ . ○○○○○  
○○○○○ . ○○○○○  
○○○○○ . ○○○○○ . ○○○○○○ . |

or in numbers:

5 . 5  
5 . 5  
5 . 5 . 5 . 2 |

1) In Sa.

2) In Rd. v. 24.

## ಕುಸುಮಪಟ್ಟದಿ

ಒಸೆಯೆ ವೊದಲೆರಡು ನಾ  
 ಲೈಸೆವೆಯನೆಯ ಪದವೆ  
 ದಶ-ವಶ-ಸುಮಾತ್ರ, ಮೂಜಿ-ರಾಜನೆಯೊಳೂ |  
 ಮಿಸುಪ ಪದಿನೇಳು ಲಘು;  
 ರಸದಿನೆಪ್ಪತ್ತಾಲ್ಕು  
 ಕುಸುಮಪಟ್ಟದಿಗಂತು, ಕಮಲ-ನಯನೇ!

|| 322<sup>1)</sup> ||

298. The Kavijihvābandhana's reading (iv., 57).

## ಕುಸುಮಪಟ್ಟದಿ

ಸೊಗಸುವೆರಡದಿಗಳೊಳು  
 ಪೊಗಳೆ ದಶ-ಲಘುಗಳೆ,  
 ಮಿಗೆ ಮೂಜನೆಯ ಪದಕೆ ಮೇಲೆಯೊಳೂ |  
 ಪೊಗಲೊಡನೆ ಮುಜಿವುತಿರೆ,  
 ಮೃಗ-ನೇತ್ರ, ಆ ಮತದಿ  
 ಬಗದೊಳದು ಕುಸುಮಪಟ್ಟದಿಯೆಸಿವುದೂ.

|| 323 ||

299. Another reading. The first two lines in the first and second half contain together 40 Moras; the third lines each 16 plus 1.

## ಕುಸುಮಪಟ್ಟದಿ

## ಝಂಪೆತಾಲಂ

ಧರೆಯೊಳಗೆ ಕುಸುಮಕ್ಕೆ  
 ಚರಣಗಳು ನಾಲ್ಕಕ್ಕೆ  
 ನೆಜಿ ಮಾತ್ರ ನಾಲ್ವತ್ತು; ಮಿಕ್ಕರಡಕೇ |  
 ಎರಡೆಂಟು, ಮೇಲೊಂದು  
 ಪರ-ಮಾತ್ರ ಕೂಡಿ, ಸಂ  
 ಚರಿಸುತಿಹುದೆಪ್ಪತ್ತು ನಾಲ್ಕು ಮಾತ್ರೇ.

|| 324<sup>2)</sup> ||

1) D., B.

2) Sa. It is said that chiefly the jhampē tāla is used for the Shatpadis

300. A fourth reading.

ಕುಸುಮಪಟ್ಟದಿ

ಕುಸುಮಪಟ್ಟದಿಯ ಮೊದ

ಲಸೆವ ಪದ-ಯುಗ್ಮಕ್ಕೆ

ದಶ-ಮಾತ್ರಗಳು; ಮೇಲಣೊಂದೊಂದಕ್ಕೂ |

ವಿಷಮ-ಪದ-ಯುಗ್ಮಕ್ಕೆ

ಸಸಿನೆ ಪದಿನೇಳು; ಭಾ

ವಿಸಿ ನೋಡಲೆಪ್ಪತ್ತು ನಾಲ್ಕು ಮಾತ್ರೇ.

1)  
|| 325 ||

301. The Bhogashatpadi Feet of 3 Moras (kalé); number of all Moras 88.  
Arka=12. Pada, Carana, Anghri=line.

The scheme is twice:

000 . 000 . 000 . 000

000 . 000 . 000 . 000

000 . 000 . 000 . 000 . 000 . 000.— |

or in numbers:

3 . 3 . 3 . 3

3 . 3 . 3 . 3

3 . 3 . 3 . 3 . 3 . 3 . 2 |

ಭೋಗಪಟ್ಟದಿ

ಪೊಳೆವ ಮೊದಲಿನೆರಡು ಪದವೆ,

ಬಳಿಕ ಚರಣವೆರಡುವೆದೇಗೆ

ಕಳೆಗಳರ್ಕ-ಸಂಖ್ಯೆಯಾಲು ಮೂರ್ಣಂಘ್ರಿಗೇ |

ತಿಳಿಯಲಿರ್ಪತಿರ್ಪತಂತು

ಕಳೆಗಳೆಂಬತೆಂಟಲಿಂದೆ

ತೊಳಪುದಾಗಲೊಡನೆ, ಲಲನೆ, ಭೋಗಪಟ್ಟದಿ.

2)  
|| 326 ||

302. The Kavijihvābandhana's verse (iv., 58). The first two lines (cāraṇa) have each 12 (bhānu) Moras (laghu); the third line (pāda, also v. 329) comprises exactly 8 Moras in excess.

### ಭೋಗಪಟ್ಟದಿ

ಭಾಸು-ಲಘುಗಳೆಸೆವ ಚರಣ  
ತಾಸವೆರಡಕಕ್ಕು; ಮುಂತ  
ನೂಸಮೆಂಟು ಮಾತ್ರೈ ವಿಗಲು ಕಡೆಯ ಪಾದಕೇ; |  
ಭಾಸು-ತತಿ-ಸುರವ್ಯಮಪ್ಪ  
ದೇಸನೆಂಬೆ? ಭೋಗ-ನಾಮ-  
ಸಾಸುರಾಗಮಪ್ಪದಿಂದು, ಸರಸಿಬಾಸನೇ!

|| 327 ||

303. A third reading. Aṅghri, aḍi, pada=line.

### ಭೋಗಪಟ್ಟದಿ

ಮುನ್ನಿಸಂಘಿಗಳೆ ಮಾತ್ರೈ  
ಪನ್ನೆರಡು ಎರಾಜಿಸುವದು;  
ಚನ್ನೈ, ಮೇಲಣಡಿಗೆ ಮಾತ್ರೈ ಪತ್ತುಮೆರಡುಮಂ !  
ಸನ್ನಿಸತ್ತೈ, ಭೋಗದಾಯಿ  
ಚನ್ನ ಪದಗಳೊಂದುಗೂಡಿ,  
ಸನ್ನತಾಂಗಿ, ಅಷ್ಟಕೋತ್ತರಾಷ್ಟದಶಕ, ಕೇಳೆ!

|| 328 <sup>1)</sup> ||

304. A fourth reading. Arka=12.

### ಭೋಗಪಟ್ಟದಿ

ಭೋಗಪಟ್ಟದಂಗಳೊಳಗೆ  
ಬೇಗ ಮೊದಲ ಪಾದ-ಯುಗ್ಮ  
ಕಾಗಳಕ್ಕುಮರ್ಕ-ಮಾತ್ರೈ ಲೆಕ್ಕಸಂಖ್ಯೆಯೊ; |  
ಮೇಗಣೊಂದಪೊಂದು ಪಾದ  
ಕಾಗಳಿಪ್ಪತುಗಳು ಕೂಡ  
ಲಾಗಳೆಂಬಿಂತೆಂಟು ಮಾತ್ರೈ-ಗಣನೆ ರಂಜಿತೂ.

|| 329 <sup>2)</sup> ||

1) Sa.

2) Rd. v. 26.

305. The B h ā m i n i s h a ṭ p a d i. Feet alternately of 3 and 4 Moras; number of all Moras 102. Manu = 14. Pada, pāda = line.

The scheme is twice:

○○○ | ○○○○ | ○○○ | ○○○○  
 ○○○ | ○○○○ | ○○○ | ○○○○  
 ○○○ | ○○○○ | ○○○ | ○○○○ | ○○○ | ○○○○ | — |

or in numbers:

3 . 4 . 3 . 4  
 3 . 4 . 3 . 4  
 3 . 4 . 3 . 4 . 3 . 4 . 2 |

ಭಾಮಿನಿಪಟ್ಟದಿ

ಮೊದಲೆರಡು ನಾಲ್ಕೆಯ್ವಿಸಿಪ ಸತ್-  
 ಪದವೆ ಮನು-ಸಂಖ್ಯಾತ-ಮಾತ್ರೆಯು;  
 ತುದಿಯ ಮೂರುನೆಯೊಳಿರ್ಪತು ಮೂರು ಮಾತ್ರಗಳೂ; |  
 ಒದವಿದೀ ಪರಿಯಾಳು ಪಾದಕೆ  
 ಪುದಿದ ಮಾತ್ರೆಯು ನೂರುರಡು; ಕೇಳ್,  
 ಇದುವೆ ಭಾಮಿನಿಯೆಂದೆನಿಸ ಪಟ್ಟದಿಯ ಲಕ್ಷಣವೂ. || 330 <sup>1)</sup> ||

306. Half a verse from the Kavijihvābandhana (iv. 59). Aṅga = line.

ಭಾಮಿನಿಪಟ್ಟದಿ

ಏಳೆರಡು ಮಾತ್ರಗಳು ಚರಣಗ  
 ಳೋಳಿಯೆರಡುಪೊಳಿಕೆ; ಸಂತತ  
 ಪಾಳೆ ನವ-ಲಘುಗಳನೆ ಮೂರುನೆಯಂಗ; ಪೆಗ್ಗೊಸಿ <sup>2)</sup> || 331 ||

307. Another version.

1) D., B.

2) Herewith concludes our copy of the work.

## ಭಾಮಿನಿಪಟ್ಟದಿ

ತ್ರಿವೃದ್ಧಿಪಾಠಂ

ಚಂದದಲಿ ಭಾಮಿನಿಯ ಪಟ್ಟದಿ  
 ಗಂದಪಾದಿಯ ಪಾದಗಳಿಗಾ  
 ನಂದದಿಂ ಮನು-ಮಾತ್ರೆ; ಮೇಲಣ ಪಾದಕೊಂದೊಂದೂ |  
 ಕುಂದದಿಮದಿಪ್ಪತ್ತು ಮೂವಿಂ  
 ತೊಂದುಗೂದಿಸುವಾಪು ಪಾದಕೆ,  
 ಮಂದ-ಗತಿ, ನೂವಿಂರಡು ಮಾತ್ರೆಯ ಗಣನೆ ಗೆಯ್ವಿಹುದೂ. || 332<sup>1)</sup> ||

308. A fourth reading.

## ಭಾಮಿನಿಪಟ್ಟದಿ

ಭಾಮಿನಿಯ ಪಟ್ಟದಿಯ ಮೊದಲೊಳ  
 ಗಾ ಮಹಾ-ಪಾದ-ದ್ವಯಂಗಳು,  
 ನೇಮಿಸಲು, ಮನು-ಮಾತ್ರೆ; ಮೇಲಣ ಪಾದಮೊಂದೊಂದೂ |  
 ನೇಮದಿಂದಿಪ್ಪತ್ತು ಮೂವಿಂ  
 ನಾಮಗಳನೊಂದೊಂದು ಕೂಡಲು,  
 ಭೂಮಿಯೊಳು ನೂವಿಂರಡು ಮಾತ್ರೆಯ ಗಣನೆ ರಂಜಿಸುಗೂ. || 333<sup>2)</sup> ||

309. The Parivardhinishatpadi. Feet of 4 Moras (mâtrè, laghu); number of all Moras 116. Pāda, adi = line.

The scheme is twice:

○○○○ . ○○○○ . ○○○○ . ○○○○  
 ○○○○ . ○○○○ . ○○○○ . ○○○○  
 ○○○○ . ○○○○ . ○○○○ . ○○○○ . ○○○○ . ○○○○ . — |

or in numbers:

4 . 4 . 4 . 4  
 4 . 4 . 4 . 4  
 4 . 4 . 4 . 4 . 4 . 4 . 2 |

1) Sa.

2) Rd. v. 27.

## ಪರಿವರ್ಧಿಸಿಪಟ್ಟದಿ

ಪಾದಗಳೆರಡುಕೊಳ್ಳುತ್ತರವೆರಡುಂ

ಪಾದವೆ ಪೋಡಶ-ಪೋಡಶ-ಮಾತ್ರೆಯು;

ಭೇದಿಸಿ, ಮೂಜನೆಯಾಜನೆಯದಿಯೊಳ್ ಲಘುವಿರ್ಪತ್ತಾಜಿ; |

ಸಾದರಮಿಂತಾಜಿದಿಯೊಳ್, ಗುಣಯಿಸೆ,

ಶೋಧಿತ-ಲಘು ನೂಜಂ ಪದಿನಾಜಿಲೆ,

ಕಾದಲೆ, ಕೇಳ್, ಇಂತಿದು ನಿಶ್ಚಯ ಪರಿವರ್ಧಿಸಿಪಟ್ಟದಿಗೇ.

|| 334 <sup>1)</sup> ||

310. Another version. Ritu=6. Pada, Carapa=line.

## ಪರಿವರ್ಧಿಸಿಪಟ್ಟದಿ

ಮೊದಲ ಚರಣಗಳಿಗೊದವಿದ ಮಾತ್ರೆಯು

ಪದಿನಾಜಿನಿಸುಗುಮುಪರಿ-ಪದಗಳಿಗೆ

ಸದಮಳ-ಋತು-ಯುಗ-ವಿಂಶತಿ-ಮಾತ್ರಗಳತಿಶಯದಿಂದೆಸಗುಂ; |

ಮುದದಿಂದಾಯಿ ಪದಂಗಳಿಗಾಗಿಪು

ದಿದು ಪರಿವರ್ಧನಿ ಷೋಡಶ-ಶತದಿಂ

ದುದಿತ-ಸುಮಾತ್ರಗಳೊಪ್ಪುಗು ಜಗತೀ-ವಲಯದಿ ಕವಿ-ಮತದಿಂ.

|| 335 <sup>2)</sup> ||

311. A third version.

## ಪರಿವರ್ಧಿಸಿಪಟ್ಟದಿ

ಪರಿವರ್ಧಿಸಿಪಟ್ಟದಿಗಾ ಮೊದಲಲಿ

ಯೆರಡು ಪದಂಗಳು ಷೋಡಶ-ಮಾತ್ರೈಗ

ಳುರುತರದಿಂ ಮೇಲೊಂದೊಂದುಂ ಪದ್ವಿಂಶತಿ-ಮಾತ್ರೈಗಳೇ; |

ನಿರುತಂ ಪದವಾಯಿಂ ಕೂಡಲು, ಶತ

ಮಿರೆ, ಮೇಲಧಿಕಂ ಷೋಡಶ-ಮಾತ್ರೈಗ

ಳುರುತರಮಾ ತೆಲಿದಿಂ ನೆಪಿ ಬಲ್ಲವರಾಲಿಪುದೊಲವಿಂದಾ.

|| 336 <sup>3)</sup> ||

312. The Vārdhikashaṭpadi (Vārdhika-, Vārtika-). Feet of 5 Moras; number of all Moras 144. (The same verse, with the only difference of "Vārtika," occurs in Sa.) Pada, pāda=line.



The scheme is twice:

.....  
 .....  
 ..... — |

or in numbers:

5 . 5    5 . 5  
 5 . 5    5 . 5  
 5 . 5    5 . 5 . 5 . 5 . 2 |

ವಾರ್ಧಿಕಪಟ್ಟದಿ

ಲೀಲೆಯಿಂ ವಾರ್ಧಿಕದ ಪಟ್ಟದಿಯ ಮೊದಲ ಪದ  
 ದೇಳಿಗೆಯುಮಿರ್ಪತ್ತು ಮಾತ್ರೆಯಿಂದೆನಿರ್ಕು  
 ಮಾಲಲಿತಮೆನಿಪ ಮೂಜಾಜನೆಯ ಪಾದಗಳ್ ಮೂವತ್ತೆರಡು ಮಾತ್ರೆಯಿಂ |  
 ಮೇಲೆನೆ ವಿರಾಜಿಸುಗುಮಿತಾಜು ಪಾದಂ  
 ಫಾಲಿಸಲ್, ಮಾತ್ರಗಳ್ ನೂಜಿ ನಾಲ್ಕತ್ತೆಹಿಂ  
 ಮೇಲೆ ನಾಲ್ಕೆಸೆವಪುಪು ಭಂದೋಂಬು-ರಾಶಿಯೋಳ್. ನೀಂ ಕೇಳ್ವದಿಂದು-ವದನೇ!  
 || 337 ||<sup>1)</sup>

313. Another version. (Though it does not mention the long syllable at the end of each third line, its Moras are included in the total.) Battisa = 32.

ವಾರ್ಧಿಕಪಟ್ಟದಿ

ವಾರ್ಧಿಕೃಷ್ಣಪಟ್ಟದಮದೆಂತೆನಲು, ಮೊದಲ ಪಾ  
 ದ-ದ್ವಯಂ ವಿಂಶತಿಂ-ವಿಂಶತಿಂ-ಮಾತೃ; ಮೇ  
 ಲಿದುರ್ದೊಂದೊಂದು ಪಾದಂಗಳಂ ಬತ್ತೀಸ-ಬತ್ತೀಸ-ಮಾತ್ರೆಯಿಂದೇ |  
 ಪೊರ್ದಿದ ಪಟ್ಟದಂಗಳ ಕೂಡಿ ಮೇಳಯಿಸೆ  
 ಯಿದುರ್ದದು ನೂಜಿ ನಾಲ್ಕತ್ತು ನಾಲ್ಕು ಮಾತೃ;  
 ಸಿದ್ಧಿಯಿಂದಲಿ ರಾಜ-ಸಭೆಯೊಳುಂ ತಪ್ಪದೋದಿಸು, ವಿದ್ಯಾಧಿಕನೆಲೋ! || 338 ||<sup>2)</sup>

1) Sa., D., B.; B. reads ವಾರ್ಧಿಕೃಷ್ಣಪಟ್ಟದಿಯ. After this Sa., D. and B. adduce the first verse of the Canarese Jaimini Bhārata as an instance (ಪ್ರೀವಘವಿ etc.); an eminent forgery!

2) Rd.; in the beginning it has ವಾರ್ಧಿಕ that is against the metre; ವಾರ್ಧಿಕೃ or ವಾರ್ಧಿಕದ must be the reading.

## 12. The Utsāha

314. The Utsāha is composed of the two Brahma-feet of 3 Moras, *i. e.* of Trochees and Tribachs, of which each line comprises seven; besides each of its 4 lines has a long syllable in its end. Confer the Utsāha of the Ragalēs vs. 256; 265; 266; 267; 268.

The scheme (in Tribachs) is four times:

— — — . — — — . — — — . — — — . — — — . — — — . — — — . —

or in numbers:

3 . 3 . 3 . 3 . 3 . 3 . 3 . 2

ಉತ್ಸಾಹವ ಲಕ್ಷಣಂ

ಭೂ-ಹಿತಾರ್ಥಮೆನಿಸುವಜನ ಗಣಮವೆರಡು ಸಪ್ತ-ಸಂ  
ದೋಹವಾಗಿ, ಕಡೆಗೆ ಗುರು ಬೆಡುಗನಾಳ್ವು ನಿಲೆ, ಲಯ |  
ಗ್ರಾಹಿಯಾಗಿ, ಮಧುರ-ವಚನ-ರಚನೆವೆತ್ತು, ಬಂದೊಡು  
ತ್ಸಾಹಮೆಂಬ ಪೆಸರೊಳೆಸೆಪುದಬ್ಬ-ಪತ್ರ-ಲೋಚನೇ! || 339<sup>1)</sup> ||

ಇತಿ ಪಂಚಮಾಶ್ವಾಸಂ



1) Sb., M., D., B., Ra., H

## VI. CHAPTER

ಪಷ್ಪಾಶ್ವಾಸಂ

E. THE SIX SOLUTIONS<sup>1)</sup>

ಷಟ್ಪತ್ಯಯಂಗಳ್

315. The author is going to teach the *six solutions* (pratyaya) regarding the syllable-feet metres, so far as he understands them. (These so-called solutions are of no practical value. The English headings are given according to A. Weber.)

ಕಂದಂ

ಬಯಸಿದ ದೇವಾಕ್ಷರದ

ಪ್ರಯೋಗತರವಾದುದೆಲ್ಲಮು ಪೇಳ್ವೆಂ; ನಿ |

ರ್ಣಯವಾಗಲ್ಲಿಂ ಪಟ್-ಪ್ರ

ತ್ಯಯಮು ಚಲ್ವಾಗಿ ಪೇಳ್ವೆನೆಂಗೆವನಿತು.

<sup>2)</sup> 340 ||

316. The first solution: a first rule showing how to attain to "the enumeration or exhibition of the possible combinations" of a metro (chandas), or Prastāra. (This verse has appeared already as verso 30 of the text.)

ಪ್ರಸ್ತಾರಮಿತಕ್ಕುಂ

ಕಂದಂ

ಗುರುಗಳನಿಟ್ಟವಜಾದಿಯ

ಗುರುವಿಂದಂ ಕೆಳಗೆ ಲಘುವನಿಡು! ಮುಂತೆ ಸಮಂ |

1) This heading is not in the original.

2) M., Ra., II.

ಗುರು; ಮಾಘಾ<sup>೩</sup> ಪಿತೆ; ಸಿರು

ತರ-ಲಘುಗಳನೆಯ್ಯುವನೇಗಂ, ವ್ಯಾಗ-ನಯನೇ!

341<sup>1)</sup>

317. The second solution: a rule showing "how to find out the form (scheme) of a certain combination of a metre, the combination's *place* in the respective *prastāra* being known", or *Nashṭa*. (Weber, p. 439. 440.) *rūpa*=unit.

ನಪ್ಪಮಿತಕ್ಕುಂ

ಚಂಪಕವಾಲೆ

ಮೊದಲೊಳು ಭಂದದೀಯೆಡೆಯ ಲೆಕ್ಕದಿ<sup>೨)</sup> ಕೆಟ್ಟುದು ವೃತ್ತಮೆಂದು ಪೇ

ಳ್ಳುದು; ಬಗೆ ಬಂದೊಡಾಗಳವುಂಕಮನರ್ಥಿಸಿ ಬಿಣ್ಣಿನಿಟ್ಟು<sup>೩)</sup> ಕೊ |

ಳ್ಳುದು; ಸಮ-ಭಾಗವಿಯ್ಯದೊಡೆ ರೂಪು-ಯುತಾರ್ಥದೆ<sup>೪)</sup> ಬಿಣ್ಣಿನಿಟ್ಟು ಕೊ

ಳ್ಳುದು; ಗಡ, ಸೂತ್ರವೊ ತೆಪದೆ ಕಾಣ್ಪುದು ನಪ್ಪಮನುಬುಜಾನನೇ! || 342 ||

318. The third solution: a rule teaching "how to assign a certain combination of a metre to its proper place in the *prastāra*, the combination's *form* being known", or *Uddishṭa*. (Weber, p. 441-444.)

ಉದ್ದಿಷ್ಟಮಿತಕ್ಕುಂ

ಮತ್ತೇಭವಿಪ್ರೀಡಿತಂ

ಬಗೆದಾ ವೃತ್ತ-ಪದಾಂತಮೆಯ್ಯುವಿನೆಗಂ ಸುಖ್ಯಾತಮಂ ಸೂಕ್ತದಿ<sup>೧)</sup>

ದ್ವಿಗುಣಂಗೆಯ್ಯ, ಲಘು-ವ್ರಜಗಳೆಡೆಯೊಳ ನಿದಂಕಮಂ ಕೂಡಿ, ಮೆ |

1) Sb., D., B.; before it B. adduces again vs. 296 and 297 of the text, and the following prose-sentence: ಭಟ್ಟೋವೃತ್ತವ ಬರೆಯುವರೆ ಹೇಳಿದ ಲೆಕ್ಕ ಸಮವಾದರೆ ಅರ್ಥವ ಮಾಡಿ ಲಘುವನಿಕ್ಕುವದು. ವಿಷಮವಾದರೆ ಒಂದು ಕೂಡಿ ಕೊಂಡು ಅರ್ಥವ ಮಾಡಿ ಗುರುವನಿಕ್ಕುವದು, ಒಂದು ಉಳಿದರೆ ಲಘುವನಿಕ್ಕಿ ಆ ಮೇಲೆ ವೃತ್ತಪೂರ್ತಿಸರಿಯಂತರ ಗುರುವನಿಕ್ಕುವದು ಉದ್ದಿಷ್ಟಕ್ಕೆ ಲಕ್ಷ್ಯ. ಇದು ಎಷ್ಟನೆ ವೃತ್ತವೆಂದು ಕೇಳಿದರೆ ವೃತ್ತದ ಒಂದು ಪಾದವನು ಗುರುಲಘುಸಂಖ್ಯೆಯಿಂದ ಬರದು ದ್ವಿಗುಣಿಸಿ, ಗುರುಲಘುವಿನ ಕೆಳಗೆ ಲೆಕ್ಕವನಿಕ್ಕಿ, ಲಘುವಿನ ಕೆಳಗೂ ಲೆಕ್ಕವನ್ನು ವಟ್ಟು ಮಾಡಿ, ಒಂದು ಕೂಡಿ ಕೊಂಡು ಎಣಿಸಿ, ಭಟ್ಟೋವೃತ್ತವೆಂದು ಹೇಳುವದು.

2) D. ಭಂದವೊಂದೆಡೆಯ ಭಂದದ; B. ಭಂದವೊಂದೆಯ ಭಂದದ; M. ಭಂದವೊಂದೆಡೆಯ ಲೆಕ್ಕದ; Sb. ಭಂದವೊ ಯೆಡೆಯ ಲೆಕ್ಕದ; H. Ra. ಭಂದವೊಯೆಡೆಯ ಲೆಕ್ಕ.

3) B....ಪಂಕಮನಿಂದವನೊಪ್ಪಿನಿಟ್ಟು; Ra. ಬಂ ಪೊಡಾಗಕ್ಕರಮನರ್ಥಿಸಿ ಬಿಣ್ಣಿನಿಟ್ಟು; Sb. ....ಪಂಕಮನರ್ಥಿಸಿ ಬಿಣ್ಣಿನಿಟ್ಟು; M....ಪಂಕಮನರ್ಥಿಸಿ ಬಿಣ್ಣಿನಿಟ್ಟು; D....ಸಿಮೊಪ್ಪಿನಿಟ್ಟು.

4) B. ರೂಪ ಯುತಾರ್ಥದೆ; H. Ra. ರೂಪ-ಯುತಾರ್ಥದ ಬಿಣ್ಣಿನಿಟ್ಟು; M. ರೂಪ ಯು ಧಾರ್ಥಕೆ ಬಿಣ್ಣಿನಿಟ್ಟು.

5) The text's reading is B's. D. ಸುಖ್ಯಾತಮಂ ಸೂಕ್ತದಿ; H., Ra., Sb. ಸುಖ್ಯಾತಮಂ ಸೂಕ್ತದಿ; M. ಸುಖ್ಯಾತಮಂ ಸೂತ್ರದಿ. Before this verse M. has the following: ಇನಿತ ಪ ಭಂದವೊಸನೆಯ ವೃತ್ತಮೆಂತುಟವೆಂಬ ಲೆಕ್ಕಮಂ | ತನಿತಯರ್ಥ ಸಕ್ಕೆ ಲಘು ಶಬ್ದಿಸಮುಕ್ತರೊಂದನೊಂದಿಸಿ ||

ರ್ದನಿತೆಯ ಬಿಣ್ಣಿನಂ ಗುರುವನೊಳೆತ್ತಿ ನಪ್ಪವಾ | ಹ್ತುನಿಸವ ವೃತ್ತವೊ ಕೆಪದ ಬಪ್ಪದು ತಪ್ಪದವಂಬುಜಾನನೇ. ||

ಲ್ಲಗೆ ಮತ್ತೊಂದನೆ ಕೂಡಿ, ಬಿಣ್ಣಿನೆಡೆಯೊಳಾ ಸಿಂದುಕಮ ಕೂಡದಿರೆ!

ನೆಗ್ಗುಟ್ಟಿಪ್ಪ-ವಿಧಾನವಿವಾ ತೆಜನುಮಕ್ಕು ಪದ್ಮ-ಪತ್ರೇಕ್ಷಣಾಃ! || 343 ||

319. The fourth solution: a rule for calculating "the respective relation in number between the long and short syllables in the prastāra or various combinations of a metre", or *la-ga-kriye*. (Weber, p. 455-457.) *ṇḍagaṇka*, *ṇḍu*=a unit

ಏಕ-ದ್ವಾ-ಽ-ಲ-ಗ-ಕ್ರಿಯೆಯಿಂತಕ್ಕು

ಚಂಪಕಮಾಲೆ

ಅನುಗತವೊಂದೊಂಕಮನೆ ಭಂದರು ಲೆಕ್ಕದೊಳೊರ್ಧ್ವಮಿಟ್ಟು,<sup>1)</sup> ಮೆ

ಲ್ಲನೆ ಬಳಿಕೊಂದನಿಟ್ಟದನೆ<sup>2)</sup> ಕೂಡುವೊಂದೊಳೊಂದನಿಟ್ಟು, ಮು |

ನ್ನಿನ ತೆಜನಂತದು ತಳೆಪುದಪ್ಪುದು<sup>3)</sup> ತತ-ಕ್ರಮಮೆಯ್ದುವನ್ನೆಗ.

ವನಜ-ದಳಾಕ್ಷಿ, ನೀನುಪುದೇಕ-ಯುಗ-ತ್ರಿ-ಲಘು-ಕ್ರಮಗಳಂ.<sup>4)</sup> || 344 ||

320. The fifth solution: a rule "for finding out the number of the possible combinations of a metre without exhibiting them one by one", or *Saṅkhyāsa* (*Saṅkhyā*). (Weber, p. 444-452.)

ಸಂಖ್ಯಾಸಮ ಪೇಳೆಂ

ಚಂಪಕಮಾಲೆ

ದೊರೆಕೊಳೆ ಪ್ರ-ತ-ಸಂಖ್ಯೆಗಳನೊಳೆಯನಿಟ್ಟವಜಾವಿ<sup>5)</sup> ಮುನ್ನಿನ

ತಿರೆ ಬಳಿಕಕ್ಕರಂಗಳೊಳವನ್ನಿರದರ್ಥಿಸಿ<sup>6)</sup> ಮ್ಹೊ-ವಾರ್ಧಿಯು |

ಶರದೊಳೆ ಕೂಡಿ ಕೊಂಡು ಗತಿಯ ಕ್ರಮದಿಂದಮೆ ಸೂತ್ರದಿಷ್ಟದೊಳ<sup>7)</sup>

ವಿರಚಿಸು<sup>8)</sup> ಪ್ರ-ತ-ವರ್ಣ-ಲಘು<sup>9)</sup>-ಮಾತ್ರೆಗಳೆಲ್ಲಮನಂಬುಜಾನನೇ! || 345 ||

1) H. Ra. ಲೆಕ್ಕದೊಳೊರ್ಧ್ವಮಿಟ್ಟು; Sb. ಲೆಕ್ಕದೊಳೊರ್ಧ್ವಮಿಟ್ಟು; D. ಲೆಕ್ಕದೊಳೊರ್ಧ್ವಮಿಟ್ಟು; M. ಲೆಕ್ಕದೊಳಂ ಕವಿಟ್ಟು. 2) M. ಬಳಿಕೊಂದನಿಟ್ಟು ಬರೆ; B. ಬಳಿಕೊಂದನಿಟ್ಟರೆ; H. Ra. ಬಳಿಕೊಂದನಿಟ್ಟರೆ. 3) H. Ra. ತೆಜನಂತವಂತರವದಪ್ಪುದು; D. ತೆಜನಂತವಂತರವದಪ್ಪುದು; Sb. ತೆಜನಂತವಂತರವದಪ್ಪುದು; M. ತೆಜನಂ ತದಂತವದಪ್ಪುದು. 4) Sb. ನೀನುಪುದೇಕಯುಗತ್ರೀಲಗಕ್ರಮಂಗಳಂ; M. ನೀನುಪುದೇಕಯುಗತ್ರೀಯೆ ಲಘುಕ್ರಮಂಗಳಂ; Ra. ನೀನುಪುದೇಕಯುಗತ್ರೀಲಘುಕ್ರಮಂಗಳಂ; B... ದೇಕಕರತ್ರೀಲಘು. Before this verse M. has the following: ಸ್ವದಿಯದೆ ಭಂದವಿವಾತದೊಳೊಳು ಕೆಟ್ಟದಿಂದ ಬ ಪ್ರ-ತ-ಮಂ | ಪದೆ ಬಗೆ ಬಂ

ದೊಡಗವನುಕ್ರಮಂ ತವನರ್ಥಿಸಿಟ್ಟು ಸಂ || ಮುದವೊಳೆ ಸೇರಿಸಿದನಾಗೂಡ ಲೆಕ್ಕದೊಳೊಳೆಯೊಪ್ಪವಿಟ್ಟು ಕೊ | ಳ್ಳುದು ಗಣಸೂತ್ರವಿವಾ ತೆಜನು ಬ-ಪ್ಪುದು ಶಬ್ದದಂಬುಜಾನನೇ. || 5) D, B... ವಜಾವಿ; M... ವಜಾವಿ; H. Ra... ನೊಳೆಯೊಳೆಂಬುದಾವಿ. 6) Ra. ಬಳಿಕಕ್ಕರಂಗಳೊಳವನ್ನಿರದರ್ಥಿಸು; D. ಬಳಿಕಕ್ಕರಂಗಳವಿವಂಂಬುದರ್ಥಿಸು; Sb. ಬಳಿಕಕ್ಕರಂಗಳೊಳವನ್ನಿರದರ್ಥಿಸು; M. ತಿರಲವನುಕ್ರಮಂಗಳನಂಬುದರ್ಥಿಸು. 7) H. Ra. ಕ್ರಮದಿಂದ ಸೂತ್ರದಿಷ್ಟದೊಳೆ; M., Sb. ಕ್ರಮದಿಂದಮೆ ಸೂತ್ರದಿಷ್ಟದಿಂದ. 8) H., Ra., M., Sb., ವಿರಚಿಸು; B. D. ವಿರಚಿಸು. 9) M., Sb. ಪ್ರ-ತ-ವರ್ಣ-ಲ-ಗ.

1) H. Ra. ಲೆಕ್ಕದೊಳೊರ್ಧ್ವಮಿಟ್ಟು; Sb. ಲೆಕ್ಕದೊಳೊರ್ಧ್ವಮಿಟ್ಟು; D. ಲೆಕ್ಕದೊಳೊರ್ಧ್ವಮಿಟ್ಟು; M. ಲೆಕ್ಕದೊಳಂ ಕವಿಟ್ಟು. 2) M. ಬಳಿಕೊಂದನಿಟ್ಟು ಬರೆ; B. ಬಳಿಕೊಂದನಿಟ್ಟರೆ; H. Ra. ಬಳಿಕೊಂದನಿಟ್ಟರೆ. 3) H. Ra. ತೆಜನಂತವಂತರವದಪ್ಪುದು; D. ತೆಜನಂತವಂತರವದಪ್ಪುದು; Sb. ತೆಜನಂತವಂತರವದಪ್ಪುದು; M. ತೆಜನಂ ತದಂತವದಪ್ಪುದು. 4) Sb. ನೀನುಪುದೇಕಯುಗತ್ರೀಲಗಕ್ರಮಂಗಳಂ; M. ನೀನುಪುದೇಕಯುಗತ್ರೀಯೆ ಲಘುಕ್ರಮಂಗಳಂ; Ra. ನೀನುಪುದೇಕಯುಗತ್ರೀಲಘುಕ್ರಮಂಗಳಂ; B... ದೇಕಕರತ್ರೀಲಘು. Before this verse M. has the following: ಸ್ವದಿಯದೆ ಭಂದವಿವಾತದೊಳೊಳು ಕೆಟ್ಟದಿಂದ ಬ ಪ್ರ-ತ-ಮಂ | ಪದೆ ಬಗೆ ಬಂ

ದೊಡಗವನುಕ್ರಮಂ ತವನರ್ಥಿಸಿಟ್ಟು ಸಂ || ಮುದವೊಳೆ ಸೇರಿಸಿದನಾಗೂಡ ಲೆಕ್ಕದೊಳೊಳೆಯೊಪ್ಪವಿಟ್ಟು ಕೊ | ಳ್ಳುದು ಗಣಸೂತ್ರವಿವಾ ತೆಜನು ಬ-ಪ್ಪುದು ಶಬ್ದದಂಬುಜಾನನೇ. || 5) D, B... ವಜಾವಿ; M... ವಜಾವಿ; H. Ra... ನೊಳೆಯೊಳೆಂಬುದಾವಿ. 6) Ra. ಬಳಿಕಕ್ಕರಂಗಳೊಳವನ್ನಿರದರ್ಥಿಸು; D. ಬಳಿಕಕ್ಕರಂಗಳವಿವಂಂಬುದರ್ಥಿಸು; Sb. ಬಳಿಕಕ್ಕರಂಗಳೊಳವನ್ನಿರದರ್ಥಿಸು; M. ತಿರಲವನುಕ್ರಮಂಗಳನಂಬುದರ್ಥಿಸು. 7) H. Ra. ಕ್ರಮದಿಂದ ಸೂತ್ರದಿಷ್ಟದೊಳೆ; M., Sb. ಕ್ರಮದಿಂದಮೆ ಸೂತ್ರದಿಷ್ಟದಿಂದ. 8) H., Ra., M., Sb., ವಿರಚಿಸು; B. D. ವಿರಚಿಸು. 9) M., Sb. ಪ್ರ-ತ-ವರ್ಣ-ಲ-ಗ.

321 The sixth solution: a first rule "calculating the space which would be requisite for writing down all the combinations of metres," or the *Adhva* (Weber, p. 434.)

ಅಧ್ಯಕ್ಷೇ<sup>1)</sup>

ಕಂದಂ

ಪ್ರಿಗೂಂಸಿ ವ್ರತ್ತವನಮೂರ್ತಾ

ತೆಗೆದೊಂದು<sup>2)</sup> ಕಳೆದೊಡಕ್ಕುಮಂಗುಲಿಗಳನಂ<sup>3)</sup> |

ಮಿಗಲಾಗಲಧ್ಯಯೋಗಂ<sup>4)</sup>;

ನೆಗಳ್ಳಪದೇಶದೊಳಪರಿಮಿತಂ ಪ್ರಸ್ತಾರಂ<sup>5)</sup>

|| 346

1) In M.; others have ಅಧ್ಯಯೋಗಮಿತಿತಕ್ಕಂ.

2) B. ತೆಗೆದೊಂದು; Sb. ಬಗೆದೊಂದು;

M. ತೆಗೆದೊಂದು; H. Ra. ಬಗೆದೊಂದು.

3) D... ಕೃತಮುಂಗುವಿಗಳನಂ; Sb... ಕೃತಮಂಗುಲಿಗಳನಂ;

M... ಕೃತಮಂಗುಲಿಗಳನಂ; H. Ra... ಕೃತಂ ಮಂಗುಲಿಗಳಮಂ.

4) D, B. ಮಿಗಲಾಗಲಧ್ಯಯೋಗಂ;

Ra. ಮಿಗಲಾಗಲಧ್ಯಯೋಗಂ; M. ಮಿಗಲಾಗಲಧ್ಯಯೋಗಂ; Sb... H. ಮಿಗಲಾಗಲಧ್ಯಯೋಗಂ.

5) H, Ra., Sb. ನೆಗಳ್ಳಪದೇಶದೊಳ ಪರಿಮಿತಂ ಪ್ರಸ್ತಾರಂ; M. ನೆಗಳ್ಳಪದೇಶದೊಳ ಪರಿಮಿತಪ್ರಸ್ತಾರಂ;

D. ನೆಗಳ್ಳಪದೇಶದೊಳ ಪರಿಮಿತು ಪ್ರಸ್ತಾರಂ. This forms the last verse of M, after which it says:

ಪಟ್ಟ ಪೃಥುಸಂಪೂರ್ಣಂ. In H., Ra. follows: ವಾತ್ರಾಸಿಂಹಮಿತಿತಕ್ಕಂ || ನೆಗಳ್ಳಪದೇಶದೊಳ ಪರಿಮಿತಂ ||

ಕಳೆದೊಂದು ಗುರು ಮೆಚ್ಚನೆ ಗುರುಗಣಕೃತರವಂತಿಗ ಮಕ್ಕುಳ್ಳು ಲಭುಗ ಮುಕ್ತಮುಲಃಸಿತಂ || ತ್ರಿವಿ ||

ಸತಿ ಗುರುಲಭುಗ ಕಲಿಸವಕ್ಕರ ಸಿಂಹ ನೆಲಿಸ ಗುರುನಂ ಬ್ಬಸುಗುಲ ಲಭು ಕೂಟ ಸತಿ ವಾತ್ರಾಸಿಂಹಂ ಮೃಗ

ಸಂಪ್ರ || Then after some verses (see Addenda) they introduce three on the good and bad qualities

of the syllable-feet, the last of which is v. 36 of the text. Then follow our vs. 271, 230, 347, and

|| ಸದ್ಯ || ಇದು ಅಪ್ಪಾಧಿಕಾರವಾಗಿದೆ || In the MSS. former portion ಅಧ್ಯಾಯ is used to mark

the divisions; ಅಪ್ಪಾಧಿಕಾರ is most probably a mistake for ಅಪ್ಪಾಧ್ಯಾಯ. Afterwards there

occurs an Appendix containing our vs. 35, 29 (here: ಸಿಂಹಂ ಗುರುಸಿಂಹಂ); eight verses

about the forms of the 8 syllabical feet, their colours (M. white, Y. darkblue, R. red, S. dhūma,

T. black, J. bandhūka, Bh. sphatika, X. yellow), their presiding deities (dhare, varuṇa,

marutsukha, māruta, vyoma, bhāskara, candra, indra), their castes (dvija, śūdra, pīṭṭi, bhujaga,

bhūta, rishi, vaiṣya, kshatriya), and their good and bad effects; our vs. 183 (that occurs also

there in Ra.), 43; five verses on the effect of the 6 alliterations, feet, and some letters; our vs.

282, 316; seven superstitious verses again as to planets, days, feet and deities, also our v. 288.

The said miscellaneous verses of the Appendix, more or less, occur in chapter 1 of M, Sb, Re,

B, D; D. has two of them in an appendix. Cf. p. 12, note; p. 16, note 1. The Appendix of H.,

Ra. is marked neither as an *adhyāya* nor as an *adhikāra*. The last words of the two MSS are:

ಇಂದಿ ನಾಗವನುಭವದನು ಸಮಾಪ್ತಃ.—MS. D., after our v. 346, in the *prastāra*, adduces, with B.,

the verse: ಇಂದಿನಯ ಭಂದದೊಳೊಳ್ಳಿಸಿತಕ್ಕಂ (-ಳ್ಳಿಸಿತಕ್ಕಂ) ವೃತ್ತ-ಸಂಪ್ರಿಯದೊಳವೆ ನಂ | ವನೆ ವಿದ್ಯಮು

ವಾಸೀಶವನುಸನೊಳರ್ಪನ ಬರೆವ ನೊನ್ನೆಯಂ ಕೃತದಿಂದಂ ||; and then in its appendix a sort of *Sānta*

*prāsa* (ವಾತ್ರಾಸಿಂಹಂ, v. 31), in which ಪಂಚಿ-ನತ್ಯ-ವತ್ತಿ-ನತ್ಯ are the first syllables of the four

Kanda lines; certainly no beautiful alliteration! Thereafter follow superstitious notions regarding

letters, etc. Its concluding verse is v. 23 of the text.

322. Good wishes, also one for the great Nāgavarma.

ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ

ಅಹಿಸಂ ಪಾಳಿಯುಮು ಪ್ರದೂಗೊಳಿಸಿ ಕೊಂಡಿ ಭೂಮಿಯು ಭೂಮಿಪರ್  
 ನೆಹಿಯೊಳ್ಳೆಂದುಮಿರಾತಾತಳಂ ಬಳವುದಕ್ಕೊಳ್ಳಲಮುತ್ತಿಳ್ಳೆಹಂ  
 ಬಹಿಸಂ ಮಿಗುಗೆ! ಸಾಗವರ್ಮ-ಕವಿತಾ-ಪಾಪಾತ್ಮಮಿರಾ ಭಂದವೊಳ್  
 ನೆಹಿಗೊಳ್ಳಂ! ಕವಿರಾಜಹಂಸನ ಮತು ಪರ್ವಕ್ಕೆ ಭೂಚಕ್ರವೊಳ್ || 347<sup>1)</sup> ||

ಸಾಗವರ್ಮಭಂದಸ್ಸಪಾಪಂ | ೪೭ |

1) H., Ra.

## Additions.

**P. xlii:** According to a MS. of the Kāvyaśāloka which L. Rice Esq. has favored us with, Nāgavarma, in verses 24 and 25 of para. 1 (regarding the mārgadarśana in the gupaviveka) of ch. iii., mentions the dakṣiṇadeśavartikavīrājimārga and the vaidarbhagaudamārgabheda; and in v. 3 of the next para. the four sabdālaṅkāraḥ: yamaka, anuprāsa, sañcītavīcitra-vicēhitti, and vakroktiśeṣa. Arthālaṅkāriti follows in the course of the chapter.

**P. xvi:** In Kāvyaśāloka iv., v. 8, a quotation in which the army of a king is described, occurs "the infantry that had assembled from Vēṅgi, Vaṅga, Kāliṅga and Kōṅga." **P. xviii:** Karavīra's Cola rāja appears also in Bas. P. 47, 36; and a Narasiṃha Mōneyār Cola nripa who is connected with Bābūr (cf. 47, 37), in 24, 77 seq.

**P. xvii:** Sindu Ballāḷa is mentioned also in Bas. P. 11, 37; and Kumārāpāṭaka Gurjara also in chs. 43 and 44, and 54, 75. Basava is stated to have caused a śāsana to be engraved at Kalyāna, Bas. P. 59, 56.

**P. xviii:** In Bas. P. 19 it is related of Mādi rāja or Mādarasa, surnamed Sakalesa (sakalesa M.), that he was a Nādaśāloka, a Sakalalāṭika, and a bharaṭāśāstravīcakṣana; that his capital was the beautiful town Ambe; and that he knew the thirty-two (battisu)<sup>1</sup> and other rāgas, and could play the guitar (vīṇā) well. There occurs there also an enumeration of various subjects belonging to music, e. g. 7 svaras, 22 sūtis (śrūtis), 7 gamakas. It is interesting to observe that the science of music occupied the mind of the people in S. India in 1369 A. D., or according to the author of the Purāṇa, already at Basava's time. About legends and literary works the existence of which the Purāṇa refers also to Basava's period, see e. g. 43, 73 seq.; 53, 7; 54. Sakalesa Mādarasa occurs again in ch. 47.

**P. xvi:** In the one but last, mutilated verse of the Kāvyaśāloka it is said that Dāmodara's son (tanaya) taught this ornament of composition; the last verse of iii., 3 mentions Nāḷiga, as does also the fragment of a verse towards the end of the work.

**P. xvii:** Kāvyaśāloka iii., 1 (mārgadarśana in the gupaviveka), sūtra 3 Nāgavarma teaches that there are 10 kṛitigūṇas, viz. sama, samāśṛita, arthavyakti, madhura, kānta, prasanna, sukumāra, ojas, samabhimatodāra, samādhi. In sūtras 4-21 he separately treats on the first nine, and in sūtra 22 defines samādhi. This very sūtra (a kanda verse) is quoted by Keśi rāja p. 118 (ॐ etc.), also according to the Mūḷabidār MS; a fact which proves without doubt that Nāgavarma has preceded Keśi rāja.

**P. xvii and xli:** Baḷamardu occurs in Toṭa ārya's nighaṇṭu v. 40, where he explains it by āṅka-aushadha; the commentator gives "war-powder" as the meaning of the last term. One of āṅka's meanings in Reeve's Canarese Dictionary is "war". If we are not mistaken, baḷamardu does not occur in the kabbigakaipidi.

**P. xviii:** The MS. of the Kāvyaśāloka received from Mr. Rice, commences, instead of "śrīviśveśvara", with "śrīvardhamāna".

**P. xi:** Kāvyaśāloka iii., 2, v., 171 states that the Khyātiyasa and Kavītūgupodaya (Nāgavarma) taught all about the arthālaṅkāriti.

**P. xvi:** Dr. Burnell writes to us from Tanjore, 10th January, 1875: "As far as I can judge there is no resemblance in style between the Canarese Rāmāyaṇa of Pampa (Hampa)<sup>2</sup> and the Tamil of Kamban<sup>3</sup>, as the last is exclusively in verse. Kamban's R. gives its own date as 733

1) Battisu is a Hindusthāni term. 2) Dr. Burnell appears to mean the Rāmācandraśārita purāṇa mentioned in p. xli., note 3. 3) With regard to masculine nouns ending in a, it is customary in Tamil and Malayāḷa to add to them the sign of the nominative, i. e. n, instead of using their crude form; in Kannada only the latter form is employed. In Tamil one letter is used to express p and b. If Tamil Kampa is=Kannada Hampa, the initial k (g) must have had the force of h, though in Tamil as a rule k represents h only in the middle of words (bakula=bahula). Initial h is either omitted in Tamil (asta=hasta), or in words of cognate languages represented by p (pāl=Canarese hāl, milk).



A. D.; but Dr. Caldwell (Comp. Gr. 88) shows that it belongs to about 1030 A. D.<sup>1</sup>). The Tamil Kamba (Kampa), therefore, may be an Abhinava Hampa; his writing exclusively in verse, a custom of later days for legendary compositions at least in Kārnāṭaka, (his being a Vaiṣṇava, Murdoch, p. 194), and the date assigned to him by Dr. Caldwell seem to favour this supposition. **P. xli:** Like Rudrabhaṭṭa the śaivas /śvarakavi and Mangarāja admire the Jaina Nāgavarma.—Vema ayya, -ārya, Vemana, -ācārya, -ārādhyā, -ārya appears in Bas. P. ch. 46; Mallikārjuna Paṇḍita also in 46, 36. **P. xlix,** note: That the Talu country is called Canara i. e. Kannāḍa (Kārnāṭa) is also founded on the Kannāḍa dynasty of Vidyānagari having ruled there. (Cf. p. lix. and Ind. Ant. ii., 353. **P. l:** The term "bolla" is met in Bas. P. 59, 40. **P. lv:** "Terasa" together with the śhōḍaśagaṇa is mentioned in Bas. P. 54, 76. **Ps. lvi** and **lvii:** In Bas. P. ch. 9, 36-48 Basava calls, among others, the following his illustrious people (mahanta, v. 49, as being śaivas): vāgīśa nayinār (i. e. ayyār, master), jñānasambandhi, kulācārī, keśi rāja, the guitar-player mādi rāja, malē rāja (also 47, 36), paṇḍita ayya, ekānta rāma ayya, and kōḍagūsu (also ch. 14). **Ps. lviii** and **lv:** In p. 66 of his C. T. Mr. Brown refers Mummaḍi Praudha R. to 1435-1480 A. D. **Ps. lxii** and **lxiii,** the two dāsapaḍas: A. ಚಿತ್ತೈಸಿದ ಪ್ಪಾಸಾಯ ಚಿತ್ತಜನಯ್ಯನ ವಿವೃತಮುಕ್ತಿಯೋಲಕ್ಕಾ? ಮುದವಿ ಚಿತ್ತೈಸಿದರು || ಸಲ್ಲ || ಪರಿವರತುನಕ್ಕೇರು ಭೀಮಿ ಸೂರ್ಯಮಂಡಲವೆ | ಸಾಕೆ ಸತ್ಯೋಕ್ತಾಕೆ ಸಂಭವುದಿದ | ಭೀರನೆ ಮೃದಂಗಕವಳೆ ಸುರಿಯೆ ಮೂವನ ಮಾತಿ | ಅರತಿಯನೆತ್ತಿದರು ಸುರರಂಗನೆಯರೆಲ್ಲ || 1 || ವಿಜಯ-ಸಂವತ್ಸರದಲ್ಲಿ ವಿಜಯನಗರದಲ್ಲಿ | ಪಾಲುಗೂ-ಬಹುಳ-ಚವತಿ-ಶ್ರೀಹಾರದಲ್ಲಿ | ಬೇರೆ ಜನವೊಳವು ಕುಳಿತು ಸಿಂಹಾಸನದ | ನಳಿವಾಪ್ಪ ನಾಯಗೂನೆಂದು ಕರನ ಮುಗಿದರು || 2 || ಭಕ್ತಿಯಿಲ್ಲದ್ದಿಗೆ ಉಕುತಿಸಾಕ್ಷಿಕರಿಗೆ ಅ ಬಿಳಾಂಕ (ಅಕ್ಕಾಂಕ?) ಆರಿತೆಯ ಅನುಮಿತಾನಂತಾರಿವಿಳಾಂಕದರಿತೆಯ ಅನುಮಿತಾನಂತಾ (ಅ ಶೀಮೇನಂತಾ?) ಪರಂದರವಿಟ್ಟಿನ ಬಳಿಕೆ ಚಿತ್ತೈಸಿದರು || 3 ||

**B.** ತೆರಳಿದರು ವೈಕುಂಠಕ್ಕೆ ದಾಸರು ತೆರಳಿದರು ವೈಕುಂಠಕ್ಕೆ || ಸಲ್ಲ || ರಕ್ತಾಕ್ಷಿ-ನಾನು-ಸಂವತ್ಸರದ ಪೂಜಾ-ಬಹುಳ ಅತಿಥಿಯವನಾಪಾನೆಯೆಂದವರ || 1 || ಅಕ್ಷರಗನ್ನಿಕೆಯರು ಅರತಿಯನೆತ್ತಲು ಅಕ್ಷರಗನ್ನಿಕೆಗತಿ-ಸಾಮಾ ಸ್ಯದ ತಾವ || 2 || ವೈಕುಂಠಕ್ಕೆ ಭೂಮಿಗೆ ನಾಮಲ್ಲಿ ಸಪ್ತಪಾದವ ಮಾಡಿ ಭಕ್ತರಿಗೆ ಮಾರ್ಗವ ತೋರಿ || 3 || ಗುರು ಮಧ್ವಪತಿ-ನಿರಲನ ಸ್ಮರಿಸುತ್ತ ಪರಂದರದಾಸರು ಮೆರೆದು ವೈಕುಂಠಕ್ಕೆ ತೆರಳಿದರು ವೈಕುಂಠದಾಸರು || 5 || There is no v. 4. **P. lix,** No. 21: It is necessary to add that the Purāṇa treats of the sayings and doings of Basava's nephew Canna Basava whose miraculous birth at Kalyāṇa of Basava's sister (Can. Bas. P. 3, 31 seq.) Nāgalāmbhe (Nāgalāmbikē, Nāgāmbe) is already referred to in Bas. P. ch. 7. Jains use to say that Canna Basava was the illegitimate son of Bijjala and Basava's sister. **P. lxvii:** Drākṣhārāma is called Dākṣhārāma in Bas. P. 58, 34; see the peculiarity mentioned in p. xiii., note 4. **P. lxv:** Regarding the Bāliya treasure compare Dr. Burnell's statement in p. liii., note 9. **P. lxv:** The verses from the Akṣharamālā are in Ragalē, the scheme of each being: 4.4.4.4\*4.4.4.1.

**P. 20,** No 50, add "v. 183."

**P. 22;** cf. p. vii. List of 45 lands that are adduced in Basava Purāṇa, 6, 18, 19, as containing Śaivas: lāḷa, māḷava, sindhu, simhāḷa, gūḷa, gurjara, muru, magadha, pāṇḍāla, matsya, kuraṅga, vaṅga, kalinga, baṅgāḷa, kūḷava, andhra, turushka, kuru, nepāḷa, kuntala, kukura, barbara, ḷoḷa, pāṇḍya, tulava, maleya, maleyāḷa, karnāṭa, cōru, kōṅkapa, pallavaka, hammīra, jñāṇḍra, draviḷa, kāsmīra, bāhlika, bhoṭa, bhū, kumbhōja, kannōja, śūrasena, varāḷa, kharpara, pāriyātra, kerala. (Here Vengi is not mentioned, but Pallavaka occurs. In the list of Rottler that has been taken from Beshi's catur akārādi nighaṇṭu of about A. D. 1729, Vengi and Pallava are met.)

List of the cāppanna lands that are adduced in Canna Basava Purāṇa, 6, 48, 49, as containing Śaivas: anga, maleyāḷa, māḷava, magadha, barbara, kalinga, kāsmīra, kōṅkapa, sindhu, hammīra, vaṅga, hōyisāḷa, tulava, ḷoḷa, cārama, pāṇḍya, yavana, samvīra, matsya,

1) Cf. Murdoch p. lxxvii.

baṅgāla, jaina, bonēga (bonēga or jonēga?), sagara, haiviga, teluṅga, gurjara, gaula, nepāla, saurāshṭra, singala, draviḍa, kāmboja, lāṭa, pañcāla, vaidarbha, kuma, kukura, karahāṭa, karpāra, yavantika, pāriyātra, karpāta, kosala, manda, bhadrā, knntala, mahājīnaka, vidēha, bhoṭaka, turushka, ōḍḍiya (Orissa), pārasika, mahāghoṭaka, pulindaka, strirājya, kōṅṇ, mārāṭa. (Neither Veṅgi nor Pallava.)

List of the ĉappanna lands in Nijaguna's Vīvakācintāmaṇi (prose): aṅga, vaṅga, kaliṅga, teluṅga, koṅga, lāṭa, baṅgālī, cōla, kerala, gaula, pañcāla, sīmhala, kuntala, nepāla, mahayāla, tulava, saindhava, kōṅkaṇa, kuru, magadha, matsya, vidarbha, kosala, śrīrasena, kāśmīra, mahārāshṭra, karpāta, kirāta, turushka, sankara, barama, trigarta, nishadha, madhya, jaina, barbara, bāhlika, lāṭa, caina, karāla, oḍra, ghūrjara, kāmboja, saurāshṭra, sauvira, pāṇḍya, hūna, yavana, mlecchā, hāhaya, āryāvarta, bhujā, dvāipa, amaraka, uttarakuru, grāji. (Neither Veṅgi nor Pallava.)

P. 23, No. 55, before the Akkaras, insert "Madanavati (v. 311)".

P. 24, after v. 69 of the text, H. and Ra. have the following two verses, the first being somewhat mutilated:

ಕಂಪಂ  
ಭಂಪನುನಕಿಯದನೊಂದು [-ನೊಂದು]  
ಮುಂದಿರ್ಗಾ ತಾಳಮನವನಿಯದ ಗಾಡು |  
ಬಂದುವೆದವನನುಗಿಯು  
ಪೊಂದಕ್ಕುಂಯಾರ್ತಂಯಿಲ್ಲ ಕೇಳೆ ಇಂದುಮುಖೀ ||

ಉತ್ಪಲವಾಲೆ  
ಭಂಪನುನೊಂದನೊಂದನರೊಂದುಗಳೆ ನೆನೆ ಗಾಡ್ಯಲೊಳಕೊಳೆ  
ಸಂದಮುಖಿಲ್ಲ ಭಂಪನುನೆ ಸ್ವರ್ಗಪರಂ ನೆಹಿಯೊಂದಿದಂದು ನಿ |  
ಸಂದಮುಖ್ಯಮೊಂದುವ ಪದಂಗಳೆಗೆಲ್ಲೆ ದೆಯುಂ ವಿಚಾರಿಸಲೆ  
ಭಂಪನುನೊಂದನೊಂದನುಳಿಮೊಂದುಗಳೆಂಬಿನಂಬುನನನೊ ||

P. 27. In writing the foot-note 2, the editor entertained the opinion that Rb. really was a work of Nāgavarma. But as this is more than improbable, the remark about the different readings loses somewhat of its importance; and the vṛttas only extant in Rb. are foreign to N.'s work.

P. 28, note 3. From what at first sight seemed to be a Maṅgala verse of Rb. the editor afterwards has learned that Rb.'s Pratishṭhā includes also the Surataṛṇ, and a Nāmāṅka which as to form is like the Kāmāṅka.

P. 53, No. 174, add to the scheme: or eight lambus'.

P. 55, No. 182, add to the scheme of the Mallikāmāle: or Trochæus, Daetylus; Trochæus, Daetylus; Trochæus, Daetylus; Trochæus, a long syllable.

P. 75, note 3, add to Mr. Colebrooke's statement: Weber p. 425.

P. 91. About the Dvayai see p. xvi.

P. 102. We adduce two of the four verses that in our copy of Nāgavarma's Nighaṇṭu, the Vastukosha, are marked as Akkaras; it is difficult to say how far their scheme is correctly represented by their present forms.

ವವವವವವವವವವವ ಮುಖಿಯು ತುಂಕಂ ಲವನಂ ವತ್ಸಂ ಮೊಗಕ್ಕೆ ನಾಮಂ  
(ವವವ)ವಂತಂ ರವಂ ದನಂ ಬ್ರವಿಯು ನಾಲಕೆ ರವನೆ ರವಕ್ಕೆ ತಿವ್ವೆ |  
ಕವಕ್ಕೆ ಗಲ್ಲಂ ಕವೋಳಂ ಗಂನಕ್ಕೆಳಂ ದಂತಕ್ಕೆಳಾಪ್ಪಯಿಮುಧರಮೋಸ್ಯಂ  
ತಮವೊಳಮಂತಮ ಸ್ವತ್ವಾಭಿಧಾನಕಮುಧರವನ್ನೆಳಂ ಚಿಬುಕಮಂಕೆ ||  
ಬಂದು ನಾಮನೋಂದು ತೋರ ಮೂಗ್ಗಮಿಯು ಕಾಲ್ಗಿಲೆ ಪತ್ತಿಯುಕ್ಕುಂ  
ಸಂದ ಪತ್ತಿ ಮೂಡಾಗೆ ನೊನಾಮುಖಿಯು ಮೂಡುಕಂ ಗುಲ್ಮಂ ಮೂಡು ಗುಲ್ಮ |

ಕೊಂಡು ಗಣಮವ ಮೂರು ವಾಕ್ಯಿಸಿ ತತ್ಪ್ರಯುಕ್ತವನಾಂಕೈ ಸ್ವತಃ 7 ಮೂ  
ಪೂಂಡು ತೋಡು ವಮು ಮೂರುಮೂರಿಸಿ ಸತ್ಪ್ರಯುಕ್ತವನಾಂಕೈ ಸ್ವತಃ 7 ಮೂ

P. 108, No. 282: Mr. Brown has an Ela (ಎಲಾ) in his Dictionary: "a hurra, or hoop; a carol, or catch: such as this, ಪಟಿಗಟ್ಟುಗುರಿಕೇವತಾ ಮೂರುವಸ್ತೆಕಾಪಾಪೋದಾ: || ಪಿ ಪಿ ಸೂಲ್ಯಾ ವಾ ಮಾ ||" i.e. — — — — — || or 40 Moras.

In the Bengalūr edition of the Saragadilāmrīta p. 118, 119, 170, 171 there appear verses called Yāla (i.e. Ela), e.g. ಇಷ್ಟರೀತಿ ಭಗವತಮ | ಅಷ್ಟ ತೈಲವ ಸರಿಬತ್ತಿ | ಯಾಷ್ಟ ಅಲ್ಲಿವೆ ಬಯಲ ಸೈದಿರು || ಚಿಗುವ ಬೀತಿ | ಅಷ್ಟಮೂರ್ತಿಮೊಳಗೆ ಬೆರಬಿರು || i.e. — — — — — || or 12, 12, 22, 14; or 60 Moras. — ಕಟ್ಟಿರು ಕಲ್ಲೊಣಿಸಿ || ಸಪ್ತವಾ? ಹೋಗುತ್ತಿದೆ | ಸ್ವಪ್ನೋಳಗೊ ರಣಕಿಲ್ಲರು || ಅಲ್ಲವು ಪ್ರಭುನೇ | ಇಷ್ಟಲಿಂಗಮೊಳಗೆ ಬೆರಬಿರು || i.e. 12, 12, 22, 14. — ಬಂದು ಬಿರು ಬಸವನಾಸು | ಬಂದು ಪೋಲಗಮೊಳು ಯಿರು || ವೋದು ಕಾತುಕವನೇ ಹಗ್ಗದ || ಬಿಜ್ಜೆಳವನು | ಇಂದುಧರನು ತಾನೇ ಬಲ್ಲನು || or 12, 12, 22, 14

Ps. 95-115, 126-130. Facsimile of MS. K., belonging to the recension of M.

ಶ್ರೀಗೆ ಸುಖವಿವನಮುಶ್ರೀಗಸುಸುಭುವನಭವನನಧಿಕಂ ಶ್ರೀಸೌಖ್ಯಾಗಾರನವ್ಯವಿವಿತನೇ ನಾನವ  
ಮರ್ಗನುಸಮುನು || ಅರ್ಣವರ್ಣತಾನನೆ ಸಂಪೂರ್ಣತೆಯಂ ಸಕಲವಿಷಯ-ಭಾಷಾದಿಗಳಂ ನಿರ್ಣಯ  
ಮಾಗರುಪಿದನಾಂ ಕರ್ನಾಟಕ-ಭಾಷೆಯಂವನು ಕೇಳೆ ಪೇಳ್ವಂ || ಎರನು ಮೂರು ನಾಲ್ಕುಂ ಗುರುವಿಪ್ಪ ಸ್ಥಾನ  
ವನಗೆ ಯುಗ-ಗಣ-ಫಲೋಪ್ಪರ-ಸಂಪ್ರಿಯವಕ್ಕುಂ ಸರಸಿಜಭವವಿಪ್ಪ-ರುಪ್ರ-ಸಂಕ್ಷೇಪಗಳಂ || ಅದಂತೆ ||  
ಬ್ರಹ್ಮಗಣಮೇತಂದೇ || ಯಂತುಂ | ನೆಗಳ್ಳಂ | ನಾರಿ | ಫಕೆ | ಇಂತುಂ | ನೆಸುತಿ | ಫಕೆ | ಇವಿ ಬ್ರಹ್ಮ  
ಗಣಂ || ವಿಪ್ಪಗಣವೆಂತಂದೆ | ಸೋವಂ | ಮನೋಗಂ | ನಾರಿಕಂ | ಪರೀತಂ | ಸಂಸಾರಿ | ಸರಕಾರಿ |  
ಶ್ರೀಸತಿ | ಮುರರಿಪು | ಇವು ವಿಪ್ಪಗಣಂ || ರುಪ್ರಗಣವೆಂತಂದೆ | ಗಂಗಾಧರಂ | ಗಿರಿಜಾಧರಂ | ಸಿಂಹಕಂ  
ಠಂ | ವೈಷ್ಣವಂ | ಕಾಮಾಂತಕಂ | ಪ್ರಮುಖಾಧರಂ | ಕಾಲಧರಂ | ಪರಮಧರಂ | ಕಂದವಾರಿ | ಮದನ  
ಧರಂ | ಚಂದ್ರನಾಗಿ | ಭೂಧರಂ | ಭೂತಾಧರಂ | ಶ್ರೀಗಮ್ಭೀರಂ | ಕಾಮಧರಂ | ಮದನಧರಂ | ಇನ್ನೂ ಗಣ  
ಸೂತ್ರಂ | ಕಾರ್ಯಾರ್ಥಾರ್ಥಗುರುವಾಗಿ ತಂದಮಂದವದವನಾಗಿ ಕೆ ಲಕ್ಷಂ-ಯುಗ್ಗುಂ ಕ್ರಮದ ಮುಂತೆ  
ಸಮಂ ಕಡೆ ಪಟ್ಟಿ ಬಿಟ್ಟನೇ | ಬರೆ ಲಕ್ಷಂವದ ಮುಂತೆ ಬರೆ ಸಿಂಹ ಸಮಂ ಮೊದಲೆ ತಗುಳ್ಳು ಸಂಕರವದಳೆ  
ಕೃಷಿ ಗಣನುಸಂತಿರು ಸರ್ವ-ಲಕ್ಷುಣ್ಯವೈಸಿ || ಶ್ರೀವದಗು | ವಿಸ್ತಾರೋಪ್ಪರ-ಗಣಂ ರೂಪ-ಸ್ಥಾನಮೊಳೆ  
ವಿಸ್ತಾರವನೇತ್ರ ಗಣನೆ ಬಕ್ಕಳಿದವು ವಿಸ್ತಾರವನೇತ್ರ ಶ್ರೀವದಗೆ | ಭೂಧರವೈಯುಗಳೊಮ್ಮೆವ್ಯವವಾಗಣಮೊಳ  
ಜನಿವಂ ರಸಮೊಳೆ ನಿಜ ವಿಸ್ತಾರವೆಡೆಕೊಳೊಮ್ಮೆಗಣಮುನಾದವನು ವೆ ಶೇತ್ರಂ ಕೆಳದಿ || ತುದಿಯೋಪ್ಪರ  
ಗಣಮುಂ ಮೊದಲೆ ಗಣಮನೆ ವರಗಣಂವಂ ಶೇತ್ರಂ ಮದಮೊಳೆ ದಂತುಶೇತಂ ನಯದಂ || ಅಕ್ಕರಕ್ಕೆ ಲಕ್ಷ  
ಣಂ || ಮೊದಲೆ | ಜಗಣಂಗೆ ಕಂದವೆ ಬಕು ಮತ್ತಮೈದು ಗಣಂಗಳು ವಿಪ್ಪವಕ್ಕುಂ ತುದಿಯೊಳೆಂಬ  
ತಾನೊಳೆಲ್ಲಿಯು ಕಂದವರಗಣಂ ನೆಲೆತಿ ನಿಲಕ್ಕೆ ಕೂಡತೊಡೆಕೊಡೆಂಬ ಸಂಪ್ರಿಯಳು ನಾಲ್ಕುಂ ಜಗಣಂ  
ಸಮವಾಯನುಪ್ಪವಕ್ಕುಂ ಸಮಂಗಳೆಂದುನಿರ್ಧಾನನೆ ನಾರಿಕನಿಪ್ಪಮೊಳೆತಿಮೆ ಸಿಂಹಿಯಕ್ಕುಂ || ಸರಸೋದರಗಣ  
ಮೆರಗನುಸುಂ || ನೆರವಕ್ಕೆ ಮತ್ತಂಶಿರಗು ಸೂಳೆ ಬಂದಾಗಮೊಳೆಪ್ಪೆಯೊಂವ್ರಮಾಗುಂ ಸರಸೋದರಗಣ  
ಮೊದಲೆ ಸರಿಸಿ ಫಕೆಯಾಗಿ ಸಮದಮುತರವೊಳೆಯಕ್ಕರದಿದನರಿತು ತೆರದಿವಂ ಕಾಂತೆ || ಜಲಜನಭವಗ  
ಣನುಕ್ಕೆ ಮೊದಲೆ ಸುತನೆ ಜಲರೂಪದರಗಣವಕ್ಕೆ ಬಳಿಕ್ಕು ಕಾಮಗಾರಿ ಗಣಂ ತಿಲಕವಂತಿ ಕಡೆಯೊಳೆ ಬಂ  
ದು ಯಿಕ್ಕೆ ಕಾಮಬಾಣವಾಯು ಪೊಗೈದಿ ಗಣವಕ್ಕೆ ಸಮನೊಕ್ಕರಕ್ಕೆ ವಿಸರಂತು ಸವಿ || ವನಜಸಂಭವಗಣಕ್ಕೆ  
ಮೊದಲೆಕಿತ್ತೈ ವಿಸ್ತಾರೋದರಗಣಯುಗಮನಕ್ಕೆ ರುಪ್ರವರಂತ್ಯೊಳೆ ಬಂದಕ್ಕೆ ನಾಲ್ಕು ಗಣನುಸುತಮೆ  
ನೆವ ಕಡೆಯಕ್ಕರಕ್ಕೆ ಮಾತ್ರಗೈ || ಹದೆಯೆ ಹರಿಯುಗಂ ಮೊದಲೆಕಿತ್ತೈ ಇದೆಯ ಕಂಕರನೇವಂ ಕಡೆಯೊಳೆ  
ಮೊದಲೆ ಕೇಳೆ ಸುರಗಣಮನಕ್ಕೆ ಕನ ಕಿರಿಯಕ್ಕರಕ್ಕೆ ಮನೆ ಲಕ್ಷಣಂ || ಯಳೆಯ ಲಕ್ಷಣಂ | ಅಜಗಪ್ಪ ಸುರವಂ  
ದೊಳೊಳೆ ಇಗದೊಳೆ ನಿಭವತಿ || ಪಟ್ಟಿಯು ಲಕ್ಷಣಂ | ಮಂದಧರಗಣ ಬಂದಿ ಕಡೆಯೊಳೆ ಕುಂದವೆ  
ಹರಸಾ ಕಡೆಯೊಳೆಂದುನಿರ್ಧಾನನೆ ಮುಂದೂ ಸದಯಮುಂ ಮೊದಲೆಂದು ಪಟ್ಟಿಯುಸಿಕ್ಕುಂ || ಅಕ್ಕರಕ್ಕೆ  
ಲಕ್ಷಣಂ | ಮುರರಿಪುಬ್ರಹ್ಮಂ ಮುರರಿಪುಬ್ರಹ್ಮಂ ಮುರರಿಪುಕಾಲಧರಂ ಸರಸನಿ ನಿಲುಂ ಬಗಗಣಮಕ್ಕುಂ ನಿರುಸ

ಮುಖದಾಪರಿಮಿತಿಮುಖ್ಯಂತಿರೆ ಯತಿ ರುತು ಸುರರೇಳ್ ಬರೆ ತರಳಾಕ್ರೈ ಧರ್ಮೋಗತ್ತಕ್ಕರಮನವಕ್ಕರಿಗೆ || ಚೌಪದಿಯು | ಮದನನ ತಂದೆಯ ಮುಂದುವರಿಸಿ ಕಂಬರನೊಳ್ ಪೊದವರೆ ಸಂದು ನೋಡಿದು ಸತಿ ಚೌಪದಿ || ಮಂ ಪರಧರಗಮನವು ಪೊದಲೊಳ್ ಪೊದವೆಯು ಕಡೆಮೊಳಗೊಂ ಸಂದುದು ಲಕ್ಷ್ಮೀನಮನವೊಳೊಂದುಂ ಭಂಜೋ ವರ್ತನವನ || ಮದನವತಿಯು ಲಕ್ಷ್ಮೀಂ || ಮದನನ ತಂದೆಯ ಗುಣಮುಂ ವಿಷಯಮೊಳಗೆ ಗುರುಪೊಂಪೊದವರೆ ಪದಮೋಳುನವರ ಪೊಲಪ್ಪದು ಗುರುಪದಮುಂ ವಿವಿಧಮೆ ವಿವಿಧಮೆ ಚಂದ್ರತುಸ್ಯಮುಂ ವಿವಿಧವುಂ ಬುಜವನ ಮದನರತ್ನತಯಂ ಹರಿ ಕಡೆ ಪಡೆ ಮದನವತಿ || ಗಣಿಸಿಯುಂ ಗಣಗಣತಮನುಲೈದಗನುಸ್ಯವಿಪ್ಪತ್ತೆರರು ನಾ ಶ್ರೀಗಣಕ್ಕುಂ ಗುಣಯುತೆ ಮದನವತಿಕೆಂದುಂ || 7.ತಿತೆಯು ಲಕ್ಷ್ಮೀಂ || ಎರಡಾರಿಸು ಸಂಪ್ರಿಯೊಳ್ ಬರೆ ಬ್ರಹ್ಮ ನುಳಿದೆಗೊಳೊ ವಿಷ್ಣು ಮುಂದಿರೆ ಮುಂದೂ ಪದಂ ಮುನ್ನಿನಂತುರುತರಂ || 7.ತಿತೆ 7.ಂತಕ್ಕುಂ ಸವೀ || ಬಿತ್ತಾ ದಲಕ್ಷ್ಮೀಂ || ಜಯವೆನತಾಪ್ತರಧನಪ್ರಯೋಗತರವಾಮವಲ್ಲವಂ ಪೇಳ್ವ ಗುಣಯುತನುಳಿ ಕೆಯುಂ ಸ್ವಪ್ನತಯು ಮುಂ ಚಿಲ್ಲೊ 7. ಪೊಳ್ವನುಂ ಬುಜವನ || ಸ್ವಪ್ನತಯುಂ || ಕೋಕಾ || ಪ್ರಸಾರೋ ನಪ್ಪ ಬುದ್ಧಿಪ್ರಯೋಗದ್ವಿಧಿಲ ಗತ್ರಿಯಾ | ಸಂಪ್ರಿಯಾನುಪ್ಪಿಯೋಗಾ ಪುಟ್ಟತಯುಮಿತಿ ಸ್ತುತೆ || ನಪ್ಪಕ್ಕೆ | ನೊದಲೊಳ್ ಭಂಜವೆಂದೆಯು ಲೆಕ್ಕದ ಕೆಟ್ಟದು ವೃತ್ತಮುಂ ಪೇಳ್ವದು ಬಗೆ ಬಂದದಾಗವರಂಪನುಧಿಗಿ ಬಿಟ್ಟೆಟ್ಟು ಕೊಳ್ವದು ಸಮಾಧಾ ನಮಿಯೊಡೆ ರೂಪ ಯಥಾರ್ಥತೆ ಬಿಟ್ಟುಪಿಟ್ಟು ಕೊಳ್ವದು ಗಣ ಸೂತ್ರವಿಾ ತೆರದ ಕಾಣ್ವದು ನಪ್ಪಮನಂಬು ಜಾನನೆ || ಇನಿತರ ಭಂಜವಿಾನೆಯು ವೃತ್ತಮೆಂದೆತುಟೆಂಬ ಲೆಕ್ಕಮಂಪನನಯಧಿಗನಲೆ ಲಕ್ಷುತಪ್ಪಿಸುನುಕಿರ ಪೊಂದನೊದಿರವನಿತೆಯೆ ಬಿಟ್ಟುವಂ ಗುರುನಿನೊಳಿತ್ತಿ ನಪ್ಪನಾಯ್ತು ಸಿರಿವ ವೃತ್ತವಿಾ ತೆರದ ಬಪ್ಪದು ತಪ್ಪದಿದಂ ಬುಜಾನನೆ || ಬುದ್ಧಿಕ್ತೆ | ನೆಗನಾನತಪದಾಂತ್ಯಮೆಯು ದಿನೆಗಂ ಸಂಪ್ರಿಯತಯುಂ ಸೂತ್ರದಿಂ ದ್ವಿಗುಣಂಗೆಯ್ದು ಲಕ್ಷು ನಪ್ಪಂಗಳೆದೊಳ್ ಸಿಂಹಂಕ್ರಮಂ ಕೊಡುಮೆಲ್ಲನೆ ಮತ್ತೊಂದನ ಕೂಡಿ ಬಿಟ್ಟಿನೆದೊಳ್ ಸಿಂಹಂಕ್ರಮಂ ಬಿಟ್ಟಿಡಾ ನೆಗಮದಿಷ್ಟವಿಧಾನವಿಾ ತೆರದ ಕಾಣ್ವದು ನಪ್ಪಮನಂಬುಜಾನನೆ || ಪದಿಯುಂ ಭಂಜಯುಡೆಮೊಳುಮೆ ಕೆಟ್ಟದಿಂಬ ವೃತ್ತಮುಂ ಪಡೆಬಗೆ ಬ ದೊಡಾಗವರಕ್ಕರಮಂಪನನಿಟ್ಟುಸಂಪದೊಳೆಸರಿ ದಿಗಾಗಣವ ಲೆ ಬು ದೊಡಾಗಳೆದೊಪ್ಪದಿಟ್ಟು ಕೊಳ್ವದು ಗಣಸೂತ್ರವಿಾ ತೆರದ ಬಪ್ಪದು ತಪ್ಪದಿದಂಬುಜಾನನೆ || ಚಕ್ರವ್ಯಲಗ ಕ್ರಿಯು || ಅನುಗತವೊಂದರಂಕಮನೆ ಚಂದದ ಲೆಬದೊಳಂಕವಿಟ್ಟು ಮೆಲ್ಲನೆ ಬಳಕೊಂದವಿಟ್ಟು ಬರೆಕೊಡುವೊಂದ ರೊಳೊಂದನೆಟ್ಟು ಮುನ್ನಿನ ತೆರನಂತ್ಯವಂಪರದಿಷ್ಟದು ತತ್ಯನುಮೆಯುನನೆಗಂ ವನಜಮಾಯುತಾಕ್ರೈ ನೀನ ರಿವತೆಕಯುಗಕ್ರಿಯು ಲಕ್ಷುಕ್ರಮಂಗಳಂ ಛೇದಿ ಶ್ರೀನಾಗನವರ್ಗಂ ಸಂಪ್ರೀಣಂ || ದ್ವಿ ಕರಕ್ರೈತನುಷ್ಠಾಧಂ ಕ್ರೈತನುಷ್ಠಾಧಂತಿ ಸಂತೆ || ಶ್ರೀರಸ್ತು ||

P. 130, note 5, (see Addenda):

ಚಂಪಕಮಾಲೆ (corrupt.)

ಗಣಿಸು ಪ್ರನಾಣವದು ಕೆಟ್ಟದು ಕಂದಮದು ಬಕ್ಕದಿಂ  
ಬಿಸೊಳೆದಬುವೆತ್ತ<sup>1)</sup> ಗಣಿಸಂಪ್ರಿಯನೊಂದನೆ ಕೂಡಿ ಲಕ್ಷದಿಂ |  
ಜನಸುತೋಪದಿಂದಮದಿಂ ಗಣಿಸುಂದದವಿಟ್ಟು ಕೊಡು ಮುಂ  
ನನ ತೆಪದಿಂದವೆತ್ತು ಪದನಾಲ್ವು ಗಣಂಗಳಮೆಯು ವನ್ನೆಗಂ ||

1) ಸುಬಲಿತ

ಮಹಾಸ್ವರ್ಧಕೆ (cor.)

...ಯಿ ಕಾಣಲ್ವದಿಂ ಕಂದದ ಪರಿಮಿತಮುಂ ಪೇಳೆ ನಾಲೊಂದು ಟೆಗಂ  
ಪದನಾಣಂ ತಾಣದೊ ಪುಟ್ಟವ ಗಣತೆಯುಂ ತಮ್ಮೊಳೊಂದಂಪನಾಲ್ವ<sup>1)</sup> |  
ದವ ಮುಟ್ಟು ಲ್ಲೊ ಕಂಡಾ ಗಣವ ಕೆಳಗೆ ಸಿಂದಾ ಗಣವಾತ್ರಮುಂ ತ  
ಪ್ಪದೆ ಬಕ್ಕದಿಷ್ಟದಿಂಪಿ ತೆವನವವೆವಂಪೋಜುತಾಯುತಾಕ್ರೈ ||

1) ಪು

ಚಂಪಕಮಾಲೆ (cor.)

ಜನಸುತೋಪದಿಂದಮದಿಂ ಬರಧನಮಾಣಂ ಕನಪ್ಪಿಯುಂ  
ಚಂದದೊಳೆದೊಂದು ಬಂದ ಗಣಿಸುಂಟವೊಳಂ ನೆಗಂ ಕಗನಾಯಾ |

ಗವನಗಿಟ್ಟು ತಕ್ಕಮಮಮಮಮ ತಪ್ಪದೆ ನಾಗವರ್ಮನಿಂ  
ಭವನದೊಳಗೆ ಉತ್ತಿ<sup>1)</sup> ಕಲ್ಲಮಮಮಮಮ ಮನೋಹರಮಾಗೆ ಮಾಡಿದವಂ<sup>2)</sup> ||

1) ಭವನದೊಳಗೆ (a blank) 2) ಮಾಡಿದವಂ

ಕಂಪಂ (cor.)

ಮದನಾಪು ಕಲ್ಲನೋಳಿಯ  
ಮೊದಲಂ ಬರೆಟ್ಟು ಮೂರು ಸೂಳೆತ್ತಿ ಮನೋ |  
ಮುದು ಗಣಮನರಬರಿದ<sup>1)</sup>  
ಪದಮೇಳಿನಂ ಪೊಳ್ಳು ಮಟ್ಟು<sup>2)</sup> ಕಲ್ಲಳನಬಲಿ ||

1) ಮುದು ಗಣಮನರಬರಿದ 2) ಮಟ್ಟು

ಕಂಪಂ (cor.)

ಪ್ರಣಕನರನಾಳ<sup>1)</sup> ಸದೆಯದೆ  
ಮಗವೆಗೆ ಪರಿವೆಯ್ತು ಸಂದರಂ<sup>2)</sup> ನಿಂಗೆವಿಟ್ಟು |  
ಸೂಸಿ ಬರೆ ಕಂಠು ತದೆಯದೆ  
ಹೂಮಗ ಮನರವರನೆ ಕೊಂಪು ನೆಲ<sup>3)</sup> ತುಂಗಯಕಾ ||

1) ಪ್ರಣಕನರನಾಳ 2) ಸಂದರಂ 3) ಮನರವರನೆ ಕೊಂಪು ನೆಲ

ವಚನಂ

ಅಲ್ಲಿಯ ಪರಜನಬಂದಂ ಗೋಮಾತ್ರಿಕಂ (-ಮಾತ್ರಿಕಂ) ಸರ್ವತೋಭವವದಕ್ಕರಂ ಸ್ವಟ್ಟದಂ ತ್ರಿವಧಿ ಚತುಃ  
ಪದಯೋಳಿ ಮೊದಲಾದ್ದೆದು ಸಾವಿರವೆಂಬನೂರು ವ್ಯತ್ಯಾಸಿಯ ನಾನಾಭಂದಗಳಕ್ಕಂ || Then follows the  
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ಗುರು, guru. Long; a long metrical syllable. 25-34, 135, 230, 244, 245, 287, 290, 293, 297, 298, 311, 314, 339, 341.

ಗೇಯ, gēya. Name of a vṛtta. 73.

ಗೋವಿಂದಂ, govindam. The Can. foot — — — — — p. 96.

ಚತುರೋದ್ದಾಮ, caturoddāma. 138 (?).

ಚತುಸ್ಪದಿ, catuspadi. Name of a pure Canarese metre. p. 23. Cf. cāupadi.

ಚಂದ್ರ, candra. The foot — — — — — 80, 87, 103, 129, 163, 173, 179, 203, 237, 247.

ಚಂದ್ರಧರ, candraadhara. Sign for a long syllable. 129, 184, 247.

ಚಂದ್ರಮಾಲಿ, cāndramanji. The Can. foot — — — — — p. 97.

ಚಂದ್ರಿ, cāndri. Name of a vṛtta. 156.

ಚಂದ್ರಿಕೆ, cāndrike. Name of a vṛtta. 137.

ಚಂದ್ರಿಕೆ, cāndrikē. Name of a vṛtta. 156.

ಚಮ್ಪಕ, cāmpaka (i. e. cāmpakamālē). 230.

ಚಮ್ಪಕಮಾಲೆ, cāmpakamālē. Name of a vṛtta. 206, 230.

ಚರಣ, cārāṇa. A verse-quarter. 38, 269 (?).

ಚರಣ, cārāṇa. A verse-line. 318-320, 324, 326, 327, 331, 335.

ಚಿತ್ರ, citra. Name of a vṛtta. 100.

ಚಿತ್ರ, citra. Name of a vṛtta. 103.

ಚಿತ್ರ, citra. Name of a pure Canarese metre. 300.

ಚಿತ್ರ, citra. Name of a pure Canarese metre. 301.

ಚಿತ್ರಪದ, citrapada. Name of a vṛtta. 112.

ಚಿತ್ರಪದ, citrapada. Name of a vṛtta. 129.

ಚಿತ್ರಲತೆ, citralatē. Name of a pure Canarese metre. 301.

ಚಿರಮ್ಪ್ರಮಾಣಿಕ, cīrampramāṇika. Name of a vṛtta. 114.

ಚೂತಕುಜ, cūtakuja. Name of a vṛtta. 213.

ಚೇತೋಜಿತ, cetojāta. Long. 102, 127.

ಚೌಪದಿ, cāupadi. A kind of Ragalē. 272, 273.

ಚೌಪದಿ, cāupadi (cāupadigē). Name of a pure Canarese metre. 68, 309.

ಛಂದ, cānda. Prosody. 22, 23, 207; a metre-type. 342, 344.

ಛಂದಸ, cāndas. A metre-type. p. 23, 72-227.

ಛಂದೋವತಂಸ, cāndovataṁsa. Name of a pure Canarese metre. 68, 310.

ಜೆ, ja. The foot — — — — — 24, 29, 34, 35, 288.

ಜಗತಿ, jagati. Name of a type of metres. 21, p. 23, 147-162.

ಜಗದ್ವಂದಿತ. jagadvandita. Name of a vṛtta. 184.

ಜನೋದಯ. janodaya. Name of a vṛtta. 81.

ಜಲ. jala. The foot — — . 28. 32. 35. 96. 155. 202. 218.

ಜಲನಿಧಿ. jalanidhi. The number 4. 178.

ಜಲೋದ್ಧತೆ. jaloddhate. Name of a vṛtta. 160.

ಜಲಜಸಂಭವಗಾಂ. jalajasambhavadgāṇa. A class of pure Canarese feet. 304.

ಜಲರುಹೋದರಗಾಂ. jalaruhodaragāṇa. A class of pure Canarese feet. 304.

ಜಾತವೇದ. jātaveda. The foot — — . 105.

ಜಾತವೇದಸಾ. jātavedas. The foot — — . 152.

ಜಾತಿ. jāti. A branch of language. p. 22; a metre that does not belong to the twenty-six (chandas'), p. 23. 284 (?); a peculiar class again, p. 23, note 2. p. 95 (?); a type of metre (*i. e.* chandas). 69. Cf. sarvavishayabhashājāti.

ಜಾತಿಗಾದೆ. jātigāde. Name of a Mora-metre. 253.

ಜ್ವಲನ. jvalana. The foot — — . 202.

ಜ್ವಾಲೆ. jvālē. The foot — — . 92. 194. 207.

ತ, ta. The foot — — . 24. 29. 34. 35. 106.

ತನುಮಧ್ಯೆ. tanumadhye. Name of a vṛtta. 96.

ತನ್ವಿ. tanvi. Name of a vṛtta. 218.

ತರಂಗಮ. taraṅgama. Name of a vṛtta. 208.

ತರಳ. tarala. Name of a vṛtta. 198.

ತಾಲ. tāla. Beating time in music, that for instance occurs for the Ragales. 254 (trivṛde tāla. 274. 275; eka tāla 277-280); (for the Āryes, Weber p. 289); and for the Shatpadis (ghampe tāla, 324; trivṛde tāla, 332).

ತಾಲ. tāla. Name of a jāti vṛtta or of jāti vṛttas. p. 23.

ತಾಲಗಾಣೆ. tālagāṇē. The counting of the tāla. 254.

ತಿಲಕ. tilaka. Name of a vṛtta. 88.

ತಿಲಕ. tilaka. Name of a vṛtta. 96; cf. 217, note.

ತಿವದಿ. tivadi (*i. e.* trivadi, tripadi). Name of a pure Canarese metre. 68. 299.

ತುರಂಗಪ್ರಾಸ. turāṅgaprāsa. A kind of alliteration. 42.

ತುರಂಗಮ. turāṅgama. Name of a vṛtta. 208.

ತುರಗವ್ರಾತ. turagavṛata. The number 7. 212.

ತೇಜ. teja. The foot — — . 104.

ತೋಟಕ. toṭaka (*i. e.* relating to a garden). Name of a vṛtta. 148.

ತೋಯ. toya. The foot — — . 33. 36. 92. 94. 126. 154. 177. 207. 217. 233. 252.

ತ್ರಿಜಗದ್ಗುರು. trijagadguru. The Can. foot — — — . p. 97.

ತ್ರಿದಾಸ. tridaśa. The foot — — . 100. 173. 179. 206.

ತ್ರಿಪದಿ. tripadi. Name of a pure Canarese metre. p. 23. 299.

ತ್ರಿಪದೋನ್ನತಿ. tripadonnati. Name of a vṛtta. 247.

ತ್ರಿಪ್ರಾಸ. triprāsa. A kind of alliteration. 64.

ತ್ರಿಯಂಬಕ. triyambaka. Sign for a long syllable. 29.

ತ್ರಿವದಿ. trivadi. See tripadi.

ತ್ರಿವಲಿ. trivali. See tripadi.

ತ್ರಿವದೆ. trivṛde (*i. e.* tripuṭe). A kind of tāla. 274. 275. 332.

ತ್ರಿಷ್ಟುಭ. triṣṭubh. Name of a type of metres. p. 23. 132-146.

ದ್ವ್ಯಕ್ಕರ. dvayakara (*i. e.* heaped or thick letter). Double consonant. 27. 43.

ದಾಂಟಕ. daṇṭaka. Name of a vṛtta. p. 23. 231.

ದಂತಿ. danti. The number 8. 185.

ದಿಕ್ಕರಿ. dikkari. The number 8. 220.

ದಿಗಂತ. diganta. Name of a vṛtta. 74.

ದಿಗಂತಿ. digdanti. The number 8. 151.

ದಿಂಕಿರ. diṅkīra. The number 12. 223.

ದಿನಾಥ. dināṭha. The number 12. 205. 216.

ದಿನಾಪ. dināpa. The foot — — . 119. 183.

ದಿನಾಪ. dināpa. The number 12. 248.

ದಿನಾಧಿಪ. dinādhipa. The foot — — . 133. 182.

ದಿನೇಶ. dinesa. The foot — — . 89. 131. 150. 154. 163. 189. 194. 241.

ದಿನೇಶ. dinesa. The number 12. 200.

ದಿನೇಶಾಯ. dīnēśhaya. The number 7. 153.

ದಿವ. diva. The foot — — . 202.

ದಿವಾಕರ. divasakara. The number 12. 186.

ದಿನಸಾಧನ. divasādhīpa. The foot — — —. 153.  
 ದಿನಸಾಧನ. divasādhīpa. The number 12. 148.  
 ದಿವಾಕರ. divākara. The foot — — —. 150.  
 ದಿವಜ. divija. The foot — — —. 136 138. 139.  
 182. 214 217. 227. 237  
 ದಿವಜಕಲ್ಪಲತೆ. divijakalpālita. Name of a vṛtta.  
 237.  
 ದಿವಜಪುರ. divijapura. The foot — — —. 222.  
 ದಿಶ. diś. The number 8. 137.  
 ದಿಶಾಕರಿ. diśākari. The number 8. 198.  
 ದಿಶಾಗಜ. diśāgaja. The number 8. 139. 153.  
 ದಿಶ. diś. The number 8. 149.  
 ದೀರ್ಘ. dirgha. A syllable with a long vowel.  
 27. 42. 43.  
 ದುವದಿ. duvadi. See duvayi.  
 ದುವಯಿ. duvayi (i. e. dvipadi). Name of a  
 Mora-foot metre 282 293-295.  
 ದುವವಿ. duvavi. See duvayi  
 ದೇವ. deva. Sign for a long syllable (II, Ra. in  
 v. 115).  
 ದೇವ. deva. The foot — — —. p. 12, note. p. 16,  
 note. 36.  
 ದೇವರಾಮ್ಯ. devaramya. Name of a vṛtta. 97.  
 ದೇವಾಕ್ಷರ. devākshara. The feet measured by  
 the names of Brahma, Vishnu and Rudra.  
 340.  
 ದೇವಾಧಿಪಪುರ. devādhīpapura. The foot — — —.  
 207.  
 ದೋರಿ. doṣi. The language of the Canarese coun-  
 try. 16. Cf. adeśi.  
 ದೈತ್ಯಗುರಿ. daityāri. Sign for a short syllable.  
 202.  
 ದೊರೆ ಅಕ್ಷರ. dōrē akkara. Name of a pure  
 Canarese metre. 303.  
 ದೋಧಕ. dodhaka. Name of a vṛtta. 135.  
 ದ್ರುತಪದ. drutapada. Name of a vṛtta. 154.  
 ದ್ರುತಪೂರ್ವವಿಲಂಬಿತ. drutapūrvavilambita. Name  
 of a vṛtta. 147.  
 ದ್ವಂದ್ವಪ್ರಾಸ. dvandvaprāsa. A kind of allitera-  
 tion. 64.  
 ದ್ವಿಪ್ರಾಸ. dviprāsa. A kind of alliteration. 64.  
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 ಧರಣಿ. dharanī. The foot — — —. 28.

ಧರಣಿಪುರ. dharanīpura. The number 16.  
 297.  
 ಧರೆ. dhare. The foot — — —. 32. 202  
 ಧಾತ್ರ. dhātri. The Can. foot — — —. p. 96.  
 ಧಾತ್ರಿ. dhātri. The foot — — —. 33. 103. 128.  
 170. 188  
 ಧೂಮಧ್ವಜ. dhūmadhvaja (i. e. agni or śikhi-  
 braja). The number 3. p. 100.  
 ಧೂರಜಿ. dhūrjaṭi. The Mora-foot — — —. 283.  
 ಧೃತಿ. dhṛiti. Name of a type of metres. p. 23.  
 194-197.  
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 107. 108. 118 122. 123. 147. 172.  
 ನ, na. The foot — — — of the five Mora-feet.  
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 ನಗ. naga. The number 7. 229.  
 ನಗಹರ. nagahara. The foot — — —. 164.  
 ನಡು ಅಕ್ಷರ. naḍu akkara. Name of a pure  
 Canarese metre. 304.  
 ನಂದ. nanda. Name of a vṛtta. 89.  
 ನಂದಕ. nandaka. Name of a vṛtta. 86.  
 ನಭ. nabha. The foot — — —. 218.  
 ನರಕಾರಿ. narakāri. The Can. foot — — —. p. 96.  
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 ನವನಳಿನ. navanālina. Name of a vṛtta. 182  
 ನಷ್ಟ. naṣṭa. A kind of calculation. 342.  
 ನಾಕ. nāka. The foot — — —. 32. 33. 35. 126.  
 ನಾಕೆ. nāki. The Can. foot — — —. p. 96.  
 ನಾಕಿಗಂ. nākigam. The Can. foot — — —. p. 96.  
 ನಾಗ. nāga. The number 8. 229.  
 ನಾಗರಂಜಿತ. nāgarāñjita. Name of a vṛtta. 205.  
 ನಾಂದಿ. nāndi. A prayer or eulogium at the com-  
 mencement of a work. p. 16, note.  
 ನಾಮಾಂಕ. nāmāṅka. Under this appellation  
 the kāmāṅga appears in Rb.  
 ನಿಜ. nija. A short syllable. 42. 43.  
 ನಿಧಿ. nidhi. The number 9. 166. 170. 173. 196.  
 ನಿರುಪಮ. nirupama. Name of a vṛtta. 153.  
 ನೀತಿಕೆ. nītikē (gītikē?). Name of a vṛtta. 145.  
 ನೀಲಕಂಠ. nīlakaṇṭha. Sign for a long letter.  
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- ನೀಲಕಂಠಂ. nilakaṇṭham. The Canarese foot — — —, p. 97.
- ಪಾಂಕಜ. paṅkaja. Name of a vṛtta. 220.
- ಪಂಕ್ತಿ. paṅkti. Name of a type of metres. p. 23. 126-131.
- ಪಾಂಕಜಮರ. paṅkāḍimara. Name of a vṛtta. 187.
- ಪಕ್ಷ. pakṣa. The number 15. 201. 210. 211.
- ಪಾನವಕ. paṇavaka. Name of a vṛtta. 126.
- ಪದ. paḍi. Verse. 37. 71 (rule). 240.
- ಪದ. paḍa. Verse-quarter. 27. 117. 135. 171. 174. 180. 184. 200. 214. 217. 222. 233. 234. 238. 253. 285. 293. 291. 302. 343.
- ಪದ. paḍa. Verse-line. 314. 321. 322. 323. 325. 326. 328. 330. 335-337.
- ಪದಾತುರಾರ್ಧವ. paḍaaturārdhva. Name of a vṛtta. 248.
- ಪದ್ಮಭವಗಣ. padmabhavagaṇa. A class of pure Canarese feet. 312.
- ಪದ್ಮನೀಮಿತ್ರ. padminimitra. The number 12. 213.
- ಪನ್ನಗರಾಜ. paṇnagarāja. The number 1. 295.
- ಪಯಸ. payas. The foot — — —, 95. 170. 189.
- ಪರಮ. paramē. Name of a vṛtta. 78.
- ಪರಹಿತ. parahitam. The Can. foot — — —, p. 96.
- ಪರಿವರ್ಧನಿಷತ್ಪದಿ. parivardhinishatpadi. 316. 334-336.
- ಪಲಾಸದಲ. palāsādala. Name of a vṛtta. p. 51, note.
- ಪಲ್ಲವ. pallava. Refrain. 37.
- ಪವನ. pavana. The foot — — —, 75. 100. 128. 163. 196. 218. 227.
- ಪವನಾಸ. pavamāna. The foot — — —, 148. 233.
- ಪಾಪ. paḍa. Verse-quarter. 41. 61; the vṛtta-headings. 100. 107. 130. 134. 147. 188. 224. 239. 240. 250. 252. 289. 291. 300.
- ಪಾಪ. paḍa. Verse-line. 313. 227. 329. 330. 332-334. 337. 338.
- ಪಾದಪಾಸನ. pādapaśana. The foot — — —, 123. 130-134.
- ಪಾವಕ. pavaka. The foot — — —, 77. 120. 134. 150. 151. 180. 181. 194. 237. 238. 241.
- ಪಾವನ. pavani. Name of a vṛtta. 77.
- ಪಿರಿ ಅಕ್ಷರ. piri akkara. Name of a pure Can. metre. 302.
- ಪುಟ. puṭa. Name of a vṛtta. 159.
- ಪುರ. pura. The foot — — —, 227.
- ಪುರ. pura. The number 3. 183. 224. 283. 285. 287. 298. 307.
- ಪುರಮಥನ. puramathana. Sign for a long letter. 234.
- ಪುರಮಥನಂ. puramathanam. The Can. foot — — —, p. 97.
- ಪುರಾರಿ. purāri. The Mora-feet — — —, 283.
- ಪುರುಷಾತಗಣ. purubhātagaṇa. A class of Ra-gale gaṇas of five Moras. 269.
- ಪೃಥಿವಿ. prithvi. Name of a vṛtta. 189.
- ಪೈಶಾಚಿಕ. paishācika. One of the mother lan-guages, counting as a half only. p. 22. (Only Re. reads ṭaturbhāshe instead of 3½.)
- ಪೊದೆ ಅಲರ. pōḍe alara (i. e. the belly-flowered, Vishnu). A class of pure Can. feet. 306.
- ಪ್ರಕೃತಿ. prakṛiti. Name of a type of metres. p. 23. 206-209.
- ಪ್ರತಿಷ್ಠೆ. pratishṭhe. Name of a type of metres. p. 23. 79-85.
- ಪ್ರಭಾತ. prabhāta. Name of a vṛtta. 165.
- ಪ್ರಮಥಾಧಿಪನ. pramathādhipam. The Can. foot — — —, p. 97.
- ಪ್ರಮಾಣಿಕ. pramāṇika. Name of a vṛtta. 114.
- ಪ್ರವರ. pravara. Name of a vṛtta. 75.
- ಪ್ರವರಾಕ್ಷರ. pravārākshara. Name of a vṛtta. 158.
- ಪ್ರಸ್ತಾರ. prastāra. Arrangement of syllables to obtain feet and combinations of feet. 30. 31. 202. 297. 298. 341. 346.
- ಪ್ರಾಹರಣಕಾಲಿತ. praharaṇakalita. Name of a vṛtta. 172.
- ಪ್ರಾಕೃತ. prākṛita. One of the mother lan-guages. p. 22.
- ಪ್ರಾಸ. prāsa. Alliteration. 15. 41-66. 63.
- ಪ್ರೇಮ. prema. Name of a vṛtta. 85.
- ಪ್ರೇಮ. prema. Name of a vṛtta. 91.
- ಬತ್ತಿಸ. battisi (Hindusthāni). The number 32. 338.
- ಬಾಣ. bāṇa. The number 5. 131. 164. 218. 285. 287.
- ಬಿಲ್ಪು. biḷpu (i. e. heavy). A long syllable. 33. 298. 342. 343.
- ಬಿಂದು. bindu. The letter c. 27. 42. 43.
- ಬಿಸರುಹಜನಗಣ. bisaruhajanaṇagaṇa. A class of pure Canarese feet. 310.
- ಬಿಸರುಹಜನಗಣ. bisaruhajanaṇagaṇa. A class of pure Canarese feet. 299.

ಬೃಹತಿ. brihati. Name of a type of metres. p. 23. 117-125.

ಬೃಹತಿ. brihati. Name of a vṛtta. 125.

ಬ್ರಹ್ಮಮ, bhāmum (i. e. brahman). The Can. foot ——. 308.

ಬ್ರಹ್ಮಗಣ, brahmagāṇa. A class of pure Can. feet. p. 96. p. 114.

ಬ್ರಹ್ಮ, brahmā. The Can. foot ——. p. 96.

ಭ, bha. The foot ——. 24. 29. 34. 35. 147. 172.

ಭದ್ರಕ, bhadraḥka. Name of a vṛtta. 120.

ಭದ್ರಕ, bhadraḥka. Name of a vṛtta. 211.

ಭವ, bhava. Sign for a long syllable. 108. 222.

ಭಾನು, bhānu. The foot ——. 132. 163. 171. 174. 181. 198. 227. 233. 236.

ಭಾನು, bhānu. The number 12. 327.

ಭಾಮಿನಿಷ್ಠಪದಿ, bhāminishatpadi. Name of a pure Canarese metre. 316. 330-333.

ಭಾಷಾಜಾತಿ, bāshājāti. The 56 various daughter-languages. p. 22.

ಭಾಸ್ಕರ, bhāskara. The foot ——. 200. 206.

ಭಾಸ್ಕರ, bhāskara. The number 12. 184.

ಭುಜಂಗಪ್ರಯಾತ, bhujangaprayāta. Name of a vṛtta. 149.

ಭುಜಂಗವಿಜ್ರಿಂಭಿತ, bhujāṅgavijṛimbhita. Name of a vṛtta. 224.

ಭುಜಂಗಾಸಿಪದ, bhujāṅgāsīsupada. Name of a vṛtta. 122.

ಭುಜಂಗಾಸಿಪಾರಿ, bhujāṅgāsīsupari. Name of a vṛtta. 122.

ಭುಜಂಗಾಸಿಸ್ಥಿತ, bhujāṅgāsīsthita. Name of a vṛtta. 122.

ಭುಜಗ, bhujaga. The number 1. 307.

ಭುಜಗಧಾರಿ, bhujagadhāri. The Canarese foot ——. p. 97.

ಭುಜಗಪ್ರಕೃತಗಣ, bhujagaprakṣhagāṇa. A class of pure Canarese feet. 300. 307.

ಭೂ, bhū. The foot ——. 99. 126. 177.

ಭೂತ, bhūta. The number 5. 130. 221.

ಭೂತಗಣ, bhūtāgaṇa. Sign for a long syllable. 221.

ಭೂತಾಗ್ರಣಿ, bhūtāgrāṇi. The Can. foot ——. p. 97.

ಭೂಮಾಲೆ, bhūmalē. Name of a vṛtta. p. 40. note.

ಭೂಮಿ, bhūmi. The foot ——. 35. 76. 85. 140. 207. 215.

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ಮಣಿರಂಗ, maṇirāṅga. Name of a vṛtta. 130.

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ಮತ್ತೇಭ, mattebha. See mattebhavikṛidita. 230.

ಮತ್ತೇಭವಿಕ್ರಿದಿತ, mattebhavikṛidita. Name of a vṛtta. 202. 230.

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ಮದನತಂದೆ, madanatande (i. e. madana's father, in this case Vishnu). A class of pure Canarese feet. 309-311.

ಮದನಧ್ವಮಿ, madanadhvamsi. The Can. foot ——. p. 97.

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 ಮಾತ್ರಾಗಣ, mātṛāgaṇa. Mora-feet. 254-339. 282-284. (p. 75, No. 242, there ought to be "Moras and feet" instead of "Mora-feet," to do justice to the author of that sentence).  
 ಮಾತ್ರಾಚಂದ್ರ, mātṛācandas. Mora-metres. 250-253.  
 ಮಾತ್ರಾಪಿಂಡ, mātṛāpīṇḍa. p. 130, note 5.  
 ಮಾತ್ರಾರ್ಯ, mātṛārye. p. 23. Cf. ārye.  
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 ರತಾಂತ, ratānta. Name of a vṛtta. p. 27, note.  
 ರಥೋದ್ಧತ, rathodddhatē. Name of a vṛtta. 136.  
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ವಕ್ರ, vakra. A long syllable (see kōṅku). 33.

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ವನಜಸಂಭವಗಣ, vanajasambhavagana. A class of pure Canarese feet. 305.

ವನಮಂಜರಿ, vanamanjiri. Name of a vṛtta. 205.

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ವರ್ಗಪ್ರಾಸ, vargaprāsa. A kind of alliteration. 51. 53-57.

ವಸಂತತಿಲಕ, vasantatilaka. A kind of vṛtta. 171.

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ವಾರ್ಧಿಕಾಷ್ಠಪದಿ, vārtikāṣṭhāpadi = vārdhikāṣṭhāpadi. 337.

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ವಿಚಿತ್ರಲಲಿತ, viçitralalita. Name of a vṛtta. 179.

ವಿಜಯಾನಂದ, vijayānanda. Name of a vṛtta. 186.

ವಿಲಲಿತವನಾರುಹ, vilalitavanaruha. Name of a vṛtta. 223. cf. p. 60, note 4.

ವಿದ್ಯಾಧರ, vidyādhara. The number 12. 295.

ವಿದ್ಯುನ್ಮಾಲೆ, vidyunmālē. Name of a vṛtta. 111.

ವಿದ್ರುಮ, vidrūma. = vinūta. p. 38, note.

ವಿಧು, vidhu. The foot — — —, 233.

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ವಿಪರ್ಯಾಸ, viparyāsa. Reverse, change. 54. 239. 254.

ವಿಪುಲ, vipule. Name of a Mora-feet metre. 289-294.

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ವಿಯತ, viyat. The foot — — —, 200.

ವಿರತಿ, virati. Caesura. 195. 210. etc.

ವಿರಾಮ, virāma. Caesura. 132-135. 149. 153. 155. 158. etc.

ವಿರಾಮ, virāma. Name of a vṛtta. 102.

ವಿಲೋಮ, viloma. See anuloma.

ವಿಶ್ರಮ, viśrama. Caesura. 131. 136. 150. 151. 167. 173. etc.

ವಿಶ್ರಮಣ, viśramaṇa. Caesura. 137. 164. 176. etc.

- ವಿಶ್ರಾಂತ. *visrānta*. Caesura. 188.
- ವಿಶ್ರಾಂತ. *vi-rānta*. Caesura. 140. 161. 207. etc.
- ವಿಷಮಾವೃತ್ತ. *vishamavṛtta*. p. 22. 240-249.
- ವಿಷಯ. *vishaya*. The number 5. 283. 287. 311.
- ವಿಷ್ಣುಗಣ. *vishṇugaṇa*. A class of pure Can. feet. 297. p. 96. 302. p. 114.
- ವಿಸರ್ಗ. *visarga*. The aspirate §. 27. 42. 43.
- ವೃತ್ತ. *vṛtta*. p. 23. 71-249. 342-346. Number of Samavṛttas, 229; those chiefly used in Canarese, 230; jāti samavṛttas, 233. 234. 276. 308. 309.
- ವೃಷಭಪ್ರಾಸ. *vṛshabhaprāsa*. A kind of alliteration. 42. 43. 46.
- ವೃಷಭಲಕ್ಷ್ಯ. *vṛshabhalakṣyam*. The Can foot — — — —. p. 97.
- ವೈಕುಂಠ. *vaikunṭha*. Sign for a short syllable. 215.
- ವೈತಾಳ. *vaitāḷi*. Name of a Mora-metre. 251.
- ವೈತಾಳಿಕೆ. *vaitāḷikē*. Name of a Mora-metre. 250. p. 75.
- ವೈವದೇವಿ. *vaiśvadevi*. Name of a vṛtta. 161.
- ವೈವಾನರ. *vai vānara*. The foot — — —. 191.
- ವ್ಯಂಜನ. *vyanjana*. A consonant. 27. 42. 43.
- ವ್ಯೂಮು. *vyoma*. The foot — — —. 28. 33. 84. 88. 96. 113. 132. 133. 140. 151. 170. 171.
- ಶಂಕರಗಣ. *śankaragaṇa*. A class of pure Can. feet. 306. 309.
- ಶಂಕಾವೃತ್ತ. *śankhāvṛtta*. This may mean the form of the dandaka mentioned in Weber p. 410; it is simply mentioned p. 23.
- ಶಕವರಿ. *śakvari*. Name of a type of metres. p. 23. 171-176.
- ಶತಮಯಿ. *śatamakha*. The foot — — —. 154. 236.
- ಶರ. *śara*. The number 5. 168. 184. 221. 238. 285.
- ಶರಧಿ. *śaradhī*. The number 4. 319.
- ಶರಭಪ್ರಾಸ. *śarabhaprāsa*. A kind of alliteration. 24. 43. 47.
- ಶರಶಟ್ಟಪದಿ. *śarashatpadi*. Name of a pure Can. metre. 316. 317-321.
- ಶರ್ವ. *sarva*. Sign for a long syllable. 200.
- ಶರ್ವ. *śirvam*. The Mora-foot — —. 283.
- ಶರ್ವಣ. *śavarṇa*. The letter śa. 57.
- ಶಾಂಕ. *śaśanka*. The foot — — —. 28. 194. 203. 221.
- ಶಾ. *śa*. The foot — — —. 32. 35. 113. 128. 180. 217. 233. 241.
- ಶಾ. *śa-i*. The number 1. 287. 283.
- ಶಾಙ್ಕಾಂತ. *śa-ikānta*. Name of a vṛtta. 94.
- ಶಾಙ್ಕಪುರ. *śaṣipura*. This word was thought by the editor to be a sign, though an obscure one, for the Mora-foot — — — —; but it is to be separated, the *śaṣi* being=1, the *pura*=3. 283.
- ಶಾಂತಪ್ರವಾಸ. *śāntapūrvaprāsa*. A kind of alliteration. 54.
- ಶಾಂತಪ್ರಾಸ. *śāntaprāsa*. A kind of alliteration. 51. 55.
- ಶಾರ್ದೂಲ. *śārdūla*=*śārdūlavikṛdita*. 220.
- ಶಾರ್ದೂಲವಿಕ್ರಿದಿತ. *śārdūlavikṛdita*. Name of a vṛtta. 200. 230.
- ಶಾಲಿನಿ. *śālīni*. Name of a vṛtta. 92.
- ಶಾಲಿನಿ. *śālīni*. Name of a vṛtta. 140.
- ಶಿಖರಿಣಿ. *śikharīni*. Name of a vṛtta. 190.
- ಶಿಖಿ. *śikhi*. The foot — — —. 33. 231.
- ಶಿಖಿಬ್ರಾಜ. *śikhībraja*. The number 3. 300.
- ಶೀತಕರ. *śītakara*. The foot — — —. 94. 102. 127. 181. 182. 198. 203. 221. 222. 232. 236.
- ಶುಭಾನಂತ. *śubhānanta*. Name of a vṛtta. 115.
- ಶುಲಧರಮ. *śūladharam*. The Can. foot — — — —. p. 97. 308.
- ಶೃತಾನಂತ. *śṛtānanta*. *śṛtānanda*. Name of a vṛtta. 115.
- ಶೈಲ. *śaila*. The number 7. 140. 154. 219.
- ಶ್ಯಾಮಾಂಗ. *śyāmāṅga*. Name of a vṛtta. 76.
- ಶ್ರೀ. *śrī*. Name of a vṛtta. 72.
- ಶ್ರೀ. *śrī*. Name of a vṛtta. 146.
- ಶ್ರೀಕಾರ. *śrīkāra*. The term of *śrī*. p. 12. *note*.
- ಶ್ರೀಪತಿ. *śrīpati*. The Can. foot — — —. p. 96.
- ಶ್ರೀವಿಲಾಸಿನಿ. *śrīvilāsini*. Name of a vṛtta. p. 37. *note*.
- ಶ್ಲೋಕ. *śloka*. 242-246. 253.
- ಶ್ವಾಸನ. *śvasana*. The foot — — —. 202.
- ಶಟ್ಟಪದಿ. *śatpadi*. Name of a pure Canarese metre. p. 23. 68. 313-338.
- ಶಟ್ಟಪ್ರಯಾ. *śatpratraya*. Six kinds of calculations. 340-346.
- ಶವರ್ಣ. *śavarṇa*. The letter śha. 57.
- ಸಾ. *sa*. The foot — — —. 24. 29. 34. 35. 106. 118.



ಸಂಕೀರ್ಣ, ಸಂಕೀರ್ಣಕ, saṅkīrṇa, saṅkīrṇaka.

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ಸಂಕ್ರೃತಿ, saṅkrūti. Name of a type of metres, p. 23, 247-250.

ಸಂಖ್ಯಾಸ, saṅkhyāsa. A kind of computation, 345.

ಸಂಸ್ಕೃತ, saṁskṛta. Sanserit, p. 22.

ಸಮಲ, sadamala. Name of a vṛtta, 100.

ಸಮವೃತ್ತ, samavṛtta, p. 22 71-234 228 232. Cf. vṛtta.

ಸಮೀಪಪ್ರಾಸ, samīpaprāsa. A kind of alliteration, 51, 57-59.

ಸಮೀರಣ, samīraṇa. The foot ೦೦—, 231.

ಸಮ್ಯಂಭಾಕ್ಷರ, sambandhākshara. Perhaps identical with yōgākshara, 53.

ಸರಗ, saraga. Name of a vṛtta, 107.

ಸರಸೀಜಭವಗಣ, sarasījabhavagaṇa. A class of pure Canarese feet, 297.

ಸರಸೀಜದರಗಣ, sarasījodaragaṇa. A class of pure Canarese feet, 303.

ಸರಸಿರುಹ, sirasiruha. Name of a vṛtta, 90.

ಸರಸಿಖಗಣ, sarasisakhagaṇa. The foot ೦೦೦ of the Śiṣa, 269.

ಸರಳ, sarala. Name of a vṛtta, 105.

ಸರಳ, sarala. Name of a vṛtta, 227.

ಸರೋಜರಿಪು, sarōjaripu. The foot —೦೦, 174.

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## CORRECTIONS

### REGARDING THE TEXT.

- Page 1, *note*, l. 2, from bottom, *not* "v. 80" and "v. 34", *but* "v. 79" and "v. 35"; and *ibid.* last l., *not* "v. 34", *but* "v. 35".
- P. 5, No. 11, *not* "v. 124 seq.", *but* "v. 147 seq."
- P. 6, *note* 2, l. 4, f. b., *not* "v. 121" "v. 151", *but* "v. 123" "v. 153"; l. 5, f. b., *not* "v. 131", *but* "v. 133"; l. 6, f. b., *not* "vs. 111. 115. 137. 147. 153. 181. 215. 286", *but* "vs. 139. 155. 164. 184. 214. 218. 302".
- P. 7, No. 14, *not* "v. 28", *but* "v. 29"; *note*, l. 2, f. b., *not* "v. 269 seq.", *but* "v. 284 seq."
- P. 9, No. 19, *not* "v. 23", *but* "v. 24"; No. 20, *not* "v. 325", *but* "v. 341".
- P. 10, heading 5, *not* "v. 27", *but* "v. 28".
- P. 12, *note*, l. 9, f. b., *not* "v. 35", *but* "v. 36"; l. 12, f. b., *not* "v. 32", *but* "v. 36".
- P. 14, *note*, l. 3, f. top, *not* "v. 124", *but* "v. 126".
- P. 15, *note*, l. 5, f. t., *not* "v. 42", *but* "v. 43".
- P. 16, *note*, l. 4, f. t., *not* "Verses 43-48", *but* "Verses 44-49"; l. 7, f. t., *not* "v. 41", *but* "v. 42".
- P. 18, No. 40, 3, *not* "v. 330", *but* "v. 346".
- P. 23, *note*, l. 2, f. t., put a stop after "(cf. v. 235)"; l. 7, f. t., *not* "66", *but* "67"; l. 3, f. b., *not* "of Mātrā gāṇas", *but* "of Mātrās and Mātrāgāṇas"; in the Kanda verso strike out the comma after ಮುಪ್ಪನು.
- P. 24, *note* 3, *not* "as they are repeated", *but* "as they, with the exception of our v. 288, are repeated".
- P. 27, *note* 2, *not* "contain, if required, nothing but a dry enumeration of the gāṇas of", *but* "contain nothing but a dry enumeration of the gāṇas, if required, of".
- P. 38, *note* 2, *not* "v. 123", *but* "v. 125".
- P. 71, *note* 2, *not* "on MS.", *but* "no MS".
- P. 75, No. 242, (though against the common use of "mātrāgāṇa"), *not* "Mora-feet", *but* "Moras and feet".
- P. 76, Introduction, l. 5, *not* "rule 289", *but* "rule 298".
- P. 88, No. 257, remark, *not* "observations", *but* "observation". About sa-īpura see the remarks in P. vi.
- P. 95, No. 270, *not* "common to", *but* "of".
- P. 97, remark, l. 1, f. t., *insert* "(excepting the śarashatpadi)" *after* "13 metres".
- P. 109, No. 283, *not* "(bōmma)", *but* "(bōmmam)".
- P. 112, beginning of scheme 3, *not* "—<sup>2</sup>—", *but* "—<sup>1</sup>—".
- P. 115, remark, l. 5, f. t., *not* "p. 77", *but* "p. 74".
- P. 128, *note*, l. 1, f. t., *not* "vs. 296 and 297", *but* "vs. 297 and 298".

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